

THE
P R E C E P T O R :
Containing
A General Course of EDUCATION.
Wherein
THE FIRST PRINCIPLES
O F
P O L I T E L E A R N I N G
Are laid down
In a Way most suitable for trying the GENIUS,
and advancing the INSTRUCTION of
Y O U T H.

IN TWELVE PARTS.

V I Z.

- | | |
|---|------------------------------------|
| I. On READING, SPEAK-
ING, and WRITING LET-
TERS. | VII. On LOGIC. |
| II. On GEOMETRY. | VIII. On NATURAL HI-
STORY. |
| III. On GEOGRAPHY and
ASTRONOMY. | IX. On ETHICS, or Mo-
RALITY. |
| IV. On CHRONOLOGY and
HISTORY. | X. On TRADE and COM-
MERCE. |
| V. On RHETORIC and
POETRY. | XI. On LAWS and GOVERN-
MENT. |
| VI. On DRAWING. | XII. On HUMAN LIFE and
MANNERS. |

Illustrated with MAPS and useful CUTS.

V O L. I.

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MDCCXLIX.

THE
PRACTICE

OF THE

ARTS

AND

MANUFACTURES

OF THE

ARTS

AND

MANUFACTURES

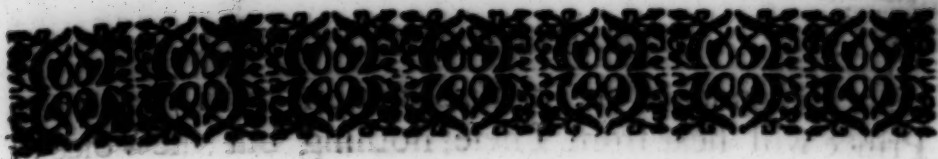
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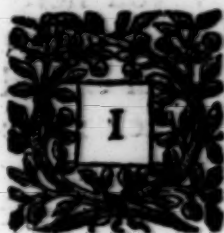




To his ROYAL HIGHNESS

Prince G E O R G E.

S I R,



Beg Leave to approach Your ROYAL HIGHNESS with the First Principles of Knowledge and Polite Learning. And I humbly trust, the Importance of the Precepts, which I presume at the same Time to lay before your HIGHNESS, will atone for the Impropriety of their coming from me.

As you are born to move in the highest and most extensive Sphere of Action, so your acquiring early the noblest Principles of Virtue, together with the clearest and most comprehensive Views of Men and Things, is of much more Importance, than if you were placed in any less exalted Rank of Life. The Happiness and Prosperity of a great, a free, and a powerful Nation, may hereafter depend in some measure on YOUR Virtues, YOUR Temper, YOUR personal Abilities and Dispositions: How important therefore is your Obligation to acquire and cultivate all useful Knowledge, all generous Sentiments, and benevolent Inclinations, in order to maintain your high Station with Dignity and Honour? By these Means you will command the Hearts of a whole People, promote the Happiness of a mighty Kingdom, and at the same Time establish your own Glory, in the highest Character a Mortal can sustain, the Character of a PATRIOT KING.

The Language of Truth, though most worthy the Ear of Princes, is that to which they are least accustomed. In the future Progress of your Life you will be approached by few but such as have either some imme-

mediate Dependence on, or Expectations from you, and a Prince will hear from These nothing but the Voice of Praise. It is therefore highly important, that the Voice of your own Heart do not contradict their Encomiums. For this Purpose may your ROYAL HIGHNESS employ this early and most proper Season of your Life, in adorning your Mind with useful Knowledge, in warming your Heart with the Love of Virtue, and in cultivating in your Breast that truly Royal Disposition of encouraging and rewarding Merit. May you never suffer the false Charms of Ease and Pleasure to divert you from this glorious Pursuit, nor consider your exalted Birth as exempting you from the Necessity of these noble Attainments. For it is these alone, that can render your Dignity truly graceful, and place you as the just Object of public Esteem and Admiration.

If this Introduction to Polite Learning, which I here beg Leave to lay at your ROYAL HIGHNESS's Feet, and which sues for the Honour of your Patronage, shall have the good Fortune to be thought in any Degree worthy the high Distinction to which it aspires; the Pleasure of having afforded the least Assistance to your ROYAL HIGHNESS in the Acquisition of Knowledge, and of having been in any Degree serviceable to the Publick in so important a Point as the EDUCATION of YOUTH, will give me the highest Satisfaction, as I shall think I have not been altogether an useless Member of Society.

May your ROYAL HIGHNESS, as you grow in Years, advance and improve in every Princely Endowment! And as you are, next to your ROYAL FATHER, the Hope and Expectation of these united Kingdoms; so may you live to be, after HIM, their Guardian and their Glory. I am, with great Respect,

S I R,

YOUR ROYAL HIGHNESS's

Most Humble and

Obedient Servant,

R. DODSLEY.

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P R E F A C E.

THE Importance of Education is a Point so generally understood and confessed, that it would be of little use to attempt any new Proof or Illustration of its Necessity and Advantages.

At a time when so many Schemes of Education have been projected, so many Proposals offered to the Publick, so many Schools opened for general Knowledge, and so many Lectures in particular Sciences attended; at a time when Mankind seems intent rather upon familiarising than enlarging the several Arts; and every Age, Sex, and Profession is invited to an Acquaintance with those Studies, which were formerly supposed accessible only to such as had devoted themselves to literary Leisure, and dedicated their Powers to philosophical Enquiries; it seems rather requisite that an Apology should be made, for any farther Attempt to smoothe a Path so frequently beaten, to recommend Attainments so ardently pursued, and so officiously directed.

That this National Desire may not be frustrated, our Schools seem yet to want some Book, which may excite Curiosity by its Variety, encourage Diligence by its Facility, and reward Application by its Usefulness. In examining the Treatises hitherto offered to the Youth of this Nation, there appeared none that did not fail in one or other of these essential Qualities; none that were not either unpleasing, or abstruse, or crouded with Learning very rarely applicable to the Purposes of common Life.

Every Man, who has been engaged in Teaching, knows with how much Difficulty youthful Minds are confined to close Application, and how readily they deviate to any thing, rather than attend to that which is imposed as a Task. That this Disposition, when it becomes inconsistent with the Forms of Education, is to be checked, will readily be granted; but since, though it may be in some Degree obviated, it cannot wholly be suppressed, it is surely rational to turn it to Advantage, by taking Care that the Mind shall never want Objects on which its Faculties may be usefully employed. It is not impossible, that this restless Desire of Novelty, which giveth so much Trouble to the Teacher, may be often the Struggle of the Understanding starting from that, to which it is not by Nature adapted, and travelling in Search of something on which it may fix with greater Satisfaction. For without supposing each Man, particularly marked out by his Genius for particular Performances, it may be easily conceived, that when a numerous Class of Boys is confined indiscriminately to the same Forms of Composition, the Repetition of the same Words, or the Explication of the same Sentiments, the Employment, must either by Nature or Accident be differently received by them; that the Ideas to be contemplated, may be too difficult for the Apprehension of some, and too obvious for that of others: they may be such as some Understandings cannot reach, though others look down upon them as below their Regard. Every Mind in its Progress through the different Stages of scholastic Learning, must be often in some of these Circumstances, must either flag with the Labour, or grow wanton with the Facility of the Work assigned; and in either State it naturally turns aside from the Track before it. Weariness looks out for Relief, and Leisure for Employment, and surely it is rational to indulge the Wanderings of both. For the Faculties which are too lightly burthened with the Business of the Day, may with great Propriety add to it some other Enquiry; and he that
finds

finds himself over-wearied by a Task, which perhaps, with all his Efforts, he is not able to perform, is undoubtedly to be justified in addicting himself rather to easier Studies, and endeavouring to quit that which is above his Attainment, for that which Nature has not made him incapable of pursuing with Advantage.

That therefore this roving Curiosity may not be unsatisfied, it seems necessary to scatter in its Way such Allurements as may with-hold it from an useless and unbounded Dissipation ; such as may regulate it without Violence, and direct it without Restraint ; such as may suit every Inclination, and fit every Capacity ; may employ the stronger Genius, by Operations of Reason, and engage the less active or forcible Mind, by supplying it with easy Knowledge, and obviating that Despondence, which quickly prevails, when nothing appears but a Succession of Difficulties, and one Labour only ceases that another may be imposed.

A Book intended thus to correspond with all Dispositions, and afford Entertainment for Minds of different Powers, is necessarily to contain Treatises on different Subjects. As it is designed for Schools, though for the higher Classes, it is confined wholly to such Parts of Knowledge as young Minds may comprehend ; and as it is drawn up for Readers yet unexperienced in Life, and unable to distinguish the useful from the ostentatious or unnecessary Parts of Science, it is requisite that a very nice Distinction should be made, that nothing unprofitable should be admitted for the sake of Pleasure, nor any Arts of Attraction neglected, that might fix the Attention upon more important Studies.

These Considerations produced the Book which is here offered to the Publick, as better adapted to the great Design of pleasing by Instruction, than any which has hitherto been admitted into our Seminaries of Literature. There are not indeed wanting in the World Compendiums of Science, but many were written at a Time when Philosophy was imperfect, as that of *G. Valla* ; many contain only naked Schemes, or Synoptical

cal Tables, as that of *Stierius* ; and others are too large and voluminous, as that of *Alstedius* ; and, what is not to be considered as the least Objection, they are generally in a Language, which, to Boys, is more difficult than the Subject ; and it is too hard a Task to be condemned to learn Science in an unknown Tongue. As in Life, so in Study, it is dangerous to do more Things than one at a time ; and the Mind is not to be harrassed with unnecessary Obstructions, in a Way, of which the natural and unavoidable Asperity is such as too frequently produces Despair.

If the Language however had been the only Objection to any of the Volumes already extant, the Schools might have been supplied at a small Expence by a Translation ; but none could be found that was not so defective, redundant, or erroneous, as to be of more Danger than Use. It was necessary then to examine, whether upon every single Science there was not some Treatise written for the Use of Scholars, which might be adapted to this Design, so that a Collection might be made from different Authors, without the Necessity of writing new Systems. This Search was not wholly without Success ; for two Authors were found, whose Performances might be admitted with little Alteration. But so widely does this Plan differ from all others, so much has the State of many kinds of Learning been changed, or so unfortunately have they hitherto been cultivated, that none of the other Subjects were explained in such a Manner as was now required ; and therefore neither Care nor Expence has been spared to obtain new Lights, and procure to this Book the Merit of an Original.

With what Judgment the Design has been formed, and with what Skill it has been executed, the Learned World is now to determine. But before Sentence shall pass, it is proper to explain more fully what has been intended, that Censure may not be incurred by the Omision of that which the original Plan did not comprehend ; to declare more particularly who they are to whose Instruction these Treatises pretend, that a Charge

of Arrogance and Presumption may be obviated ; to lay down the Reasons which directed the Choice of the several Subjects ; and to explain more minutely the Manner in which each particular Part of these Volumes is to be used.

The Title hath already declared, that these Volumes are particularly intended for the Use of Schools, and therefore it has been the Care of the Authors to explain the several Sciences, of which they have treated, in the most familiar Manner ; for the Mind used only to common Expressions, and inaccurate Ideas, does not suddenly conform itself to scholastic Modes of Reasoning, or conceive the nice Distinctions of a subtle Philosophy, and may be properly initiated in speculative Studies by an Introduction like this, in which the Grossness of vulgar Conception is avoided, without the Observation of Metaphysical Exactness. It is observed, that in the Course of the natural World no Change is instantaneous, but all its Vicissitudes are gradual and slow ; if the same progressive Order obtains in the Motions of Intellect, and proper Degrees of Transition from one Study to another be therefore necessary, let it not be charged upon the Writers of this Book, that they intended to exhibit more than the Dawn of Knowledge, or pretended to raise in the Mind any nobler Product than the Blossoms of Science, which more powerful Institutions may ripen into Fruit.

For this Reason it must not be expected, that in the following Pages should be found a complete Circle of the Sciences ; or that any Authors, now deservedly esteemed, should be rejected to make Way for what is here offered. It was intended by the Means of these Precepts, not to deck the Mind with Ornaments, but to protect it from Nakedness ; not to enrich it with Affluence, but to supply it with Necessaries. The *Enquiry* therefore cannot have been, what Degrees of Knowledge are desirable, but what are by many Characters and Employments indispensably required ; and the *Choice* was determined not by the Splendor of any

Part of Literature, but by the Extent of its Use, and the Inconvenience which its Neglect was likely to produce.

I. The Prevalence of this Consideration appears in the first Part, which is appropriated to the humble Purposes of teaching to *Read*, and *Speak*, and *write Letters*; an Attempt of little Magnificence, but in which no Man needs to blush for having employed his Time, if Honour be estimated by Use. For Precepts of this Kind, however neglected, extend their Importance as far as Men are found who communicate their Thoughts one to another; they are equally useful to the highest and the lowest; they may often contribute to make Ignorance less inelegant; and may it not be observed, that they are frequently wanted for the Embellishment even of Learning.

In order to the Application of this Part, which consists of various Exemplifications of such Differences of Stile as require correspondent Diversities of Pronunciation, it will be proper to inform the Scholar, that there are in general three Forms of Stile, each of which demands its particular Mode of Elocution: the *Familiar*, the *Solemn*, and the *Patbetic*. That in the *Familiar*, he that reads is only to talk with a Paper in his Hand, and to indulge himself in all the lighter Liberties of Voice, as when he reads the common Articles of a News-Paper, or a cursory Letter of Intelligence or Business. That the *Solemn* Stile, such as that of a serious Narrative, expects an uniform Steadiness of Speech, equal, clear, and calm. That for the *Patbetic*, such as an animated Oration, it is necessary the Voice be regulated by the Sense, varying and rising with the Passions. These Rules, which are the most general, admit a great Number of subordinate Observations, which must be particularly adapted to every Scholar; for it is observable, that though very few read well, yet every Man errs in a different Way. But let one Remark never be omitted: inculcate strongly to every Scholar the Danger of copying the Voice of another; an Attempt, which though it has been often repeated, is always successful.

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The Importance of writing Letters with Propriety justly claims to be considered with care, since next to the Power of pleasing with his Presence, every Man would wish to be able to give Delight at a Distance. And this great Art should be diligently taught, the rather, as of those Letters which are most useful, and by which the general Business of Life is transacted, there are no *Examples* easily to be found. It seems the general Fault of those who undertake this Part of Education, that they propose for the Exercise of their Scholars, Occasions which rarely happen; such as Congratulations and Condolances, and neglect those without which Life cannot proceed. It is possible to pass many Years without the Necessity of writing Panegyrics or Epithalamiums; but every Man has frequent Occasion to state a Contract, or demand a Debt, or make a Narrative of some minute Incidents of common Life. On these Subjects therefore young Persons should be taught to think justly, and write clearly, neatly, and succinctly, lest they come from School into the World without any Acquaintance with common Affairs, and stand idle Spectators of Mankind, in Expectation that some great Event will give them an Opportunity to exert their Rhetoric.

II. The second Place is assigned to *Geometry*; on the Usefulness of which it is unnecessary to expatiate in an Age, when Mathematical Studies have so much engaged the Attention of all Classes of Men. This Treatise, is one of those which have been borrowed, being a Translation from the Works of Mr. *Le Clerc*; and is not intended as more than the first Initiation. In delivering the fundamental Principles of *Geometry*, it is necessary to proceed by slow Steps, that each Proposition may be fully understood before another is attempted. For which Purpose it is not sufficient, that when a Question is asked in the Words of the Book, the Scholar likewise can in the Words of the Book return the proper Answer; for this may be only an Act of Memory, not of Understanding; it is always proper to vary the
Words

Words of the Question, to place the Proposition in different Points of View, and to require of the Learner an Explanation in his own Terms, informing him however when they are improper. By this Method the Scholar will become cautious and attentive, and the Master will know with Certainty the Degree of his Proficiency. Yet, though this Rule is generally right, I cannot but recommend a Precept of *Pardie's*, that when the Student cannot be made to comprehend some particular Part, it should be, for that Time, laid aside, till new Light shall arise from subsequent Observation.

When this Compendium is compleatly understood, the Scholar may proceed to the Perusal of *Tacquet*, afterwards of *Euclid* himself, and then of the modern Improvers of *Geometry*, such as *Barrow*, *Keil*, and particularly Sir *Isaac Newton*.

III. The Necessity of some Acquaintance with *Geography* and *Astronomy* will not be disputed. If the Pupil is born to the Ease of a large Fortune, no Part of Learning is more necessary to him, than the Knowledge of the Situation of Nations, on which their Interests generally depend; if he is dedicated to any of the Learned Professions, it is scarcely possible that he will not be obliged to apply himself in some Part of his Life to these Studies, as no other Branch of Literature can be fully comprehended without them; if he is designed for the Arts of Commerce, or Agriculture, some general Acquaintance with these Sciences will be found extremely useful to him; in a word, no Studies afford more extensive, more wonderful, or more pleasing Scenes; and therefore there can be no Ideas impressed upon the Soul, which can more conduce to its future Entertainment.

In the Pursuit of these Sciences it will be proper to proceed with the same Gradation and Caution as in *Geometry*. And it is always of Use to decorate the Nakedness of Science, by interspersing such Observations and Narratives, as may amuse the Mind and excite Curiosity. Thus, in explaining the State of the Polar Regions,

ons, it might be fit to read the Narrative of the *Englishmen* that wintered in *Greenland*, which will make young Minds sufficiently curious after the Cause of such a Length of Night, and Intenfeness of Cold; and many Stratagems of the same Kind might be practised to interest them in all Parts of their Studies, and call in their Passions to animate their Enquiries. When they have read this Treatise, it will be proper to recommend to them *Varenius's* Geography, and *Gregory's* Astronomy.

IV. The Study of *Chronology* and *History* seems to be one of the most natural Delights of the Human Mind. It is not easy to live without enquiring by what Means every thing was brought into the State in which we now behold it, or without finding in the Mind some Desire of being informed concerning the Generations of Mankind, that have been in Possession of the World before us, and whether they were better or worse than ourselves; or what good or evil has been derived to us from their Schemes, Practices, and Institutions. These are Enquiries which *History* alone can satisfy; and *History* can only be made intelligible by some Knowledge of *Chronology*, the Science by which Events are ranged in their Order, and the Periods of Computation are settled; and which therefore assist the Memory by Method, and enlighten the Judgment, by shewing the Dependence of one Transaction on another. Accordingly it should be diligently inculcated to the Scholar, that unless he fixes in his Mind some Idea of the Time in which each Man of Eminence lived, and each Action was performed, with some Part of the contemporary History of the rest of the World, he will consume his Life in useless reading, and darken his Mind with a Croud of unconnected Events, his Memory will be perplexed with distant Transactions resembling one another, and his Reflections be like a Dream in a Fever, busy and turbulent, but confused and indistinct.

The Technical Part of Chronology, or the Art of computing and adjusting Time, as it is very difficult, so it is not of absolute Necessity, but should however be

be taught, so far as it can be learned without the Loss of those Hours which are required for Attainments of nearer Concern. The Student may join with this Treatise *Le Clerc's Compendium of History*, and afterwards may, for the Historical Part of *Chronology*, procure *Helvicus's* and *Isaacson's* Tables; and if he is desirous of attaining the technical Part, may first peruse *Holder's Account of Time*, *Hearne's Ductor Historicus*, *Strauchius*, the first Part of *Petavius's Rationarium Temporum*; and at length *Scaliger de Emendatione Temporum*. And for Instruction in the Method of his Historical Studies, he may consult *Hearne's Ductor Historicus*, *Wheare's Lectures*, *Rawlinson's Directions for the Study of History*: and for Ecclesiastical History, *Cave* and *Dupin*.

V. *Rhetoric* and *Poetry* supply Life with its highest intellectual Pleasures; and in the Hands of Virtue are of great Use for the Impression of just Sentiments and illustrious Examples. In the Practice of these great Arts, so much more is the Gift of Nature than the Effect of Education, that nothing is attempted here but to teach the Mind some general Heads of Observation, to which the beautiful Passages of the best Writers may commonly be reduced. In the Use of this it is by no Means proper, that the Teacher should confine himself to the Examples before him, for by that Method he will never enable his Pupils to make just Applications of the Rules; but having once inculcated the true Meaning of each Figure, he should require them to exemplify it by their own Observations, pointing to them the Poem, or, in longer Works, the Book or Canto in which an Example may be found, and leaving them to discover the particular Passage by the Light of the Rules which they have lately learned.

For a farther Progress in these Studies they may consult *Quintilian* and *Vossius's* *Rhetoric*; the Art of Poetry will be best learned from *Bossu* and *Bobours* in *French*, together with *Dryden's* *Essays* and *Prefaces*, the critical Papers of *Aarssen*, *Spence* on *Pope's Odyssey*, and *Trapp's Prælectiones Poeticæ*; but a more accurate and Philosophical

phical Account is expected from a Comment upon *Aristotle's* Art of Poetry, with which the Literature of this Nation will be in a short Time augmented.

VII. With regard to the Practice of *Drawing*, it is not necessary to give any Directions, the Use of the Treatise being only to teach the proper Method of imitating the Figures. It will be proper to incite the Scholars to Industry, by shewing in other Books the Use of the Art, and informing them how much it assists the Apprehension, and relieves the Memory; and by obliging them sometimes to *write* Descriptions of Engines, Utensils, or any complex Pieces of Workmanship, by which they will more fully apprehend the Necessity of an Expedient which so happily supplies the Defects of Language, and enables the Eye to receive what cannot be conveyed to the Mind any other Way. When they have read this Treatise, and practised upon these Figures, their Theory may be improved by the *Jesuit's Perspective*, and their manual Operations by other Figures which may be easily procured.

VII. *Logic*, or the Art of arranging and connecting Ideas, of forming and examining Arguments, is universally allowed to be an Attainment in the utmost Degree worthy the Ambition of that Being, whose highest Honour it is to be endued with Reason; but it is doubted, whether that Ambition has yet been gratified, and whether the Powers of Ratiocination have been much improved by any Systems of Art or methodical Institutions. The *Logic* which for so many Ages kept Possession of the Schools, has at last been condemned as a meer Art of Wrangling, of very little Use in the Pursuit of Truth; and later Writers have contented themselves with giving an Account of the Operations of the Mind, making the various Stages of her Progress, and giving some general Rules for the Regulation of her Conduct. The Method of these Writers is here followed; but without a servile Adherence to any, and with Endeavours to make Improvements upon all. This Work however laborious, has yet been fruitless, if there
be

be Truth in an Observation very frequently made, that Logicians out of the School do not reason better than Men unassisted by those Lights which their Science is supposed to bestow. It is not to be doubted but that Logicians may be sometimes overborn by their Passions, or blinded by their Prejudices; and that a Man may reason ill, as he may act ill, not because he does not know what is right, but because he does not regard it; yet it is not more the Fault of his Art that it does not direct him when his Attention is withdrawn from it, than it is the Defect of his Sight that he misses his Way when he shuts his Eyes. Against this Cause of Error there is no Provision to be made, otherwise than by inculcating the Value of Truth, and the Necessity of conquering the Passions. But *Logic* may likewise fail to produce its Effects upon common Occasions, for want of being frequently and familiarly applied, till its Precepts may direct the Mind imperceptibly as the Fingers of a Musician are regulated by his Knowledge of the Tune. This Readiness of Recollection is only to be procured by frequent Impression; and therefore it will be proper when *Logic* has been once learned, the Teacher take frequent occasion, in the most easy and familiar Conversation, to observe when its Rules are preserved and when they are broken, and that afterwards he read no Authors, without exacting of his Pupil an Account of every remarkable Exemplification or Breach of the Laws of Reasoning.

When this System has been digested, if it be thought necessary to proceed farther in the Study of Method, it will be proper to recommend *Croufaz*, *Watts*, *Le Clerc*, *Wolfius*, and *Locke's* Essay on Human Understanding; and if there be imagined any Necessity of adding the Peripatetic Logic, which has been perhaps condemned without a candid Trial, it will be convenient to proceed to *Sanderson*, *Wallis*, *Crackanthorp*, and *Aristotle*.

VIII. To excite a Curiosity after the Works of God, is the chief Design of the small Specimen of *Natural History* inserted in this Collection; which, however,
may

may be sufficient to put the Mind in Motion, and in some Measure to direct its Steps; but its Effects may easily be improved by a Philosophic Master, who will every Day find a thousand Opportunities of turning the Attention of his Scholars to the Contemplation of the Objects that surround them, of laying open the wonderful Art with which every Part of the Universe is formed, and the Providence which governs the Vegetable and Animal Creation. He may lay before them the *Religious Philosopher*, Ray, *Derham's Physico-Theology*, together with the *Speſtacle de la Nature*; and in time recommend to their Perusal, *Rondoletius* and *Aldrovandus*.

IX. But how much ſoever the Reason may be ſtrengthened by *Logic*, or the Conceptions of the Mind enlarged by the Study of Nature, it is neceſſary the Man be not ſuffered to dwell upon them ſo long as to neglect the Study of himſelf, the Knowledge of his own Station in the Ranks of Being, and his various Relations to the innumerable Multitudes which ſurround him, and with which his Maker hath ordained him to be united for the Reception and Communication of Happineſs. To conſider theſe aright is of the greateſt Importance, and a Duty from which he cannot deviate without much Danger. *Ethics* or *Morality*, therefore, is one of the Studies which ought to begin with the firſt Glimpſe of Reason, and only end with Life itſelf. Other Acquiſitions are merely temporary Benefits, except as they contribute to illuſtrate the Knowledge, and confirm the Practice of Morality and Piety, which extend their Influence beyond the Grave, and increaſe our Happineſs through endleſs Duration.

This great Science therefore muſt be inculcated with Care and Aſſiduity, ſuch as its Importance ought to incite in reaſonable Minds; and for the Proſecution of this Deſign, fit Opportunities are always at hand. As the Importance of *Logic* is to be ſhown, by detecting falſe Arguments, the Excellence of Morality is to be diſplayed, by proving the Deformity, the Reproach,
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and the Misery of all Deviations from it. Yet it is to be remembered, that the Laws of mere Morality are of no coercive Power; and however they may by Conviction of their Fitness please the Reasoner in the Shade, when the Passions stagnate without Impulse, and the Appetites are secluded from their Objects, they will be of little Force against the Ardour of Desire, or the Vehemence of Rage, amidst the Pleasures and Tumults of the World. To counteract the Power of Temptations, Hope must be excited by the Prospect of Rewards, and Fear by the Expectation of Punishment; and Virtue may owe her Panegyrics to Morality, but must derive her Authority from Religion.

When therefore the Obligations of Morality are taught, let the Sanctions of Christianity never be forgotten; by which it will be shown, that they give Strength and Lustre to each other, Religion will appear to be the Voice of Reason, and Morality the Will of God. Under this Article one cannot sufficiently recommend *Tully's Offices*, *Grotius*, *Puffendorff*, *Cumberland's Laws of Nature*, and the excellent Mr. *Addison's Moral and Religious Essays*.

X. Thus far the Work is composed for the Use of Scholars, merely as they are Men. But it was thought necessary to introduce something that might be particularly adapted to the Advantage of that Country for which it is designed; and therefore a Discourse has been added upon *Trade and Commerce*, of which it becomes every Man of this Nation to understand at least the general Principles, as it is impossible that any should be high or low enough, not to be in some Degree affected by their Declension or Prosperity. It is therefore necessary that it should be universally known among us, what Changes of Property are advantageous, or when the Ballance of Trade is on our Side; what are the Products or Manufactures of other Countries; and how far one Nation may in any Species of Traffick obtain or preserve Superiority over another. The Theory of Trade is yet but little understood, and therefore the Practice is often

often without real Advantage to the Publick: But it might be carried on with more general Success, if its Principles were better considered; and to excite that Attention, is our chief Design. To the Perusal of this Book may succeed that of *Mun* upon Foreign Trade, *Sir Josiah Child*, *Locke* upon Coin, *Davenant's* Treatises, the *British Merchant*, *Dictionnaire de Commerce*, and for an Abstract or Compendium *Gee*, and any Improvements that may hereafter be made upon his Plan.

XI. The Principles of *Laws* and *Government*, come next to be considered; by which Men are taught to whom Obedience is due, for what it is paid, and in what Degree it may be justly required. This Knowledge by peculiar Necessity constitutes a Part of the Education of an *Englishman*, who professes to obey his Prince according to the Law, and who is himself a secondary Legislator, as he gives his Consent by his Representative, to all the Laws by which he is bound, and has a Right to petition the great Council of the Nation, whenever he thinks they are deliberating upon an Act detrimental to the Interest of the Community. This is therefore a Subject to which the Thoughts of a young Man ought to be directed; and that he may obtain such Knowledge as may qualify him to act and judge as one of a Free People, let him be directed to add to this Introduction, the Lord Chancellor *Fortescue's* Treatises, *N. Bacon's* Historical Discourse on the Laws and Government of England, *Temple's* Introduction, *Locke* on Government, *Harrington's* Oceana, *Plato* Redivivus, *Gurdon's* History of Parliaments, and *Hooker's* Ecclesiastical Polity.

XII. Having thus supplied the young Student with Knowledge, it remains now, that he learns its Application; and that thus qualified to act his Part, he be at last taught to chuse it. For this Purpose a Section is added upon *Human Life* and *Manners*; in which he is cautioned against the Danger of indulging his *Passions*, of vitiating his *Habits*, and depraving his *Sentiments*. He is instructed in these Points by three Fables, two of which are of the highest Authority, in the ancient *Pagan* World.

World. But at this he is not to rest, for if he expects to be Wise and Happy, he must diligently study the **SCRIPTURES OF GOD.**

Such is the Book now proposed, as the first Initiation into the Knowledge of Things, which has been thought by many to be too long delayed in the present Forms of Education. Whether the Complaints be not often ill-grounded, may perhaps be disputed; but it is at least reasonable to believe, that greater Proficiency might sometimes be made; that real Knowledge might be more early communicated; and that Children might be allowed, without Injury to Health, to spend many of those Hours upon useful Employments, which are generally lost in Idleness and Play; therefore the Public will surely encourage an Experiment, by which, if it fails, nobody is hurt, and if it succeeds all the future Ages of the World may find Advantage; which may eradicate or prevent Vice, by turning to a better Use those Moments in which it is learned or indulged; and in some Sense lengthen Life by teaching Posterity to enjoy those Years which have hitherto been lost. The Success, and even the Trial of this Experiment, will depend upon those to whom the Care of Youth is committed; and a due Sense of the Importance of their Trust will easily prevail upon them to encourage a Work which pursues the Design of improving Education. With this View, if any Part of the following Performance shall upon Trial be found capable of Amendment, if any thing can be added or altered, so as to render the Attainment of Knowledge more easy; the Editor will be extremely obliged to any Gentleman, particularly those who are engaged in the Business of Teaching, for such Hints or Observations as may tend towards the Improvement of this Book, and will spare neither Expence nor Trouble in making the best use of their Informations.

PART I.

ON

READING, SPEAKING, and WRITING LETTERS.

SECT. I. *On Reading.*

Master. COME hither, my Dear. For what Purpose do you think your Friends have put you under my Care?

Scholar. I have heard them say, Sir, they thought you a good Master; and they believed that under you I should have a good Education.

Master. I would not have them disappointed; and if your Dispositions go along with my Endeavours, I hope they will not. But it is absolutely necessary, that You should take Pains as well as I. If you are negligent, or inattentive to the Instructions I give you, my Labour will be in vain, your Friends will have bestowed their Money in vain, and the Shame and Disgrace of *Ignorance* will attend you all your Days.

There are many Things which I shall think proper to give you a Taste of; and if there should be any one of them that you find yourself disposed to prosecute more than the rest, as I shall have sowed the Seeds of it in your Mind, you may cultivate and improve it as you shall find Leisure and Abilities.

And in the first Place, as you have already made some Progress in the learned Languages, I think it absolutely necessary

cessary that you should also learn to Read and Speak your own with Grace and Propriety. This is the Language in which you are to transact all the Business of your Life. If you expect to make a Figure either at the Bar, in the Pulpit, or the Senate, this is the Language which you must learn to speak with Fluency, Propriety, and Force. And it would be absurd to think it necessary that you should be more perfect in those Languages which you are supposed to use only in your Closet, than in that which you are obliged to use on all Occasions, and on the well speaking of which considerable Advantages very often depend.

But before I proceed any farther, I shall lay down some Rules for your Observation, which may be of Service to you either in Reading or Speaking, particularly the few which follow :

1. Read or Speak slowly, and with Deliberation.
2. Speak distinctly, articulating every Syllable.
3. Carefully observe your Pointing, and make the proper Pauses.
4. Vary the Tone of your Voice in Reading, as you naturally do in Speaking.
5. Lay a proper Force and Accent on those Words in every Sentence, on which the *Sense*, *Force*, or *Beauty* of that Sentence more particularly depends.

The Use and Necessity of this last Rule is prettily illustrated by Dr. Watts, in the following short Question. *May a Man walk in at the Door now?* If the Emphasis be laid upon the Word *Man*, the proper negative Answer to it is, *No, but a Boy may.* If the Emphasis be laid on the Word *walk*, the Answer is, *No, but he may creep in.* If the Emphasis be put on the Word *Door*, the Answer will be, *No, but he may at the great Gate.* And if the Emphasis be placed on the Word *now*, the negative Answer is plainly this; *No, but he might Yesterday.* And now how ridiculous would any of these Answers be, if the Enquirer did not lay the Emphasis on the proper Word, that should give the true Meaning of his Question!

As to the other Rules for the Attainment of this useful and agreeable Accomplishment, I shall trouble you with very few. *Practice* is the principal Thing; and *that* without which all *Precepts* will be useless. A few Examples which I will give you, to try your Talents upon, will be of more Service to you than all the Instructions that can be given. Frequent and repeated Attempts upon these Examples, will give you such a Command over your Voice and Accent, as to enable
you

On READING.

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you to improve by them. I will therefore select from our best Authors, some useful Lessons on various Subjects, and in different Manners both of Reading and Speaking, for you to exercise yourself upon, which from time to time you shall rehearse to me, as we have Leisure and Opportunity.



LESSONS for READING.

LESSON I.

On the Duty of Children to Parents.

THE Course and Compass of God's Providence, and his Methods of establishing and evidencing the Measures of reciprocal Duty, is no where more remarkable than in the mutual Obligations between Parents and their Children. The Child comes into the World naked and helpless, and from himself more destitute of the natural Means of Security and Support, than almost any of the inferior Creatures. In this Exigency the Parental Care and Tenderness steps in to his Relief, supplies all his Necessities, and relieves all his Wants; bears with all his untowardly Dispositions, at an Age when he is neither capable of being corrected or convinced; and not only provides the properest Food for him, when he is incapable of providing any for himself, but likewise administers it when he is incapable of feeding himself; bears with all Degrees of his Folly and Impertinence, listens to all his trifling and idle Enquiries, not only with Patience, but with Pleasure, till they gradually conduct him to Health, and Strength, and Knowledge. But the Child is not long arrived at this Perfection of his Nature, before his Parents begin to fall gradually into the same Infirmities thro' which they but lately conducted and supported their Children, and to need the same Assistance which they lately lent. And first they begin to grow sickly, and then they call for the Aid of that Health which they cultivated and took Care of in their Children. The loss of Chearfulness and good Humour commonly succeeds the loss of Health; the old Parents are un-

easy, and fret at all about them. And now is the Time for Children to return all that Tenderness and Patience to their Parents Peevishness, without Sourness or Reproof, which their Parents had long lent them in all their childish Perverseness, at an Age when they were not capable of being corrected. In the next Place, the old Parents grow troublesomely talkative, and (as Youth is too apt to think) impertinent, and dwell eternally upon the Observations and Adventures of their Times and earlier Years. Remember, you also had your Time of being talkative and impertinent, and your Parents bore with you, but with this Difference, you asked them silly and trifling Questions, and they now tell you wise and useful Observations. But they are troublesome because they tell them too often. The Answer to this is very obvious; if your Parents bore your Folly, you may well bear their Wisdom; and although perhaps they talk more than is necessary to inform you of present Things, yet their Conversation turns mostly upon Things past, perhaps past many Years before you came into the World, and consequently such as they must know a thousand times better than you. Or though they should talk more than is necessary to inform you, they do not talk more than is necessary to inform your Servants, or your Children, who are now come to an Age of asking many Questions; and therefore Providence hath well appointed, that their Grand-father or their Grand-mother are now in an Humour to answer them all, and to supply them with a Store of useful Observations which they want, nay, which they want to hear over and over again, which they want to have inculcated a thousand times, and which, without this Assistance, would require a Course of Years to acquire for themselves. So that the Humour of Talkativeness, which is commonly thought so troublesome in old People, hath its Use, and is most excellently appointed by Almighty God. But say it were not, the Children, in bearing with it, do but barely return their Parents what they long since owed them. In the next Place, the Strength of the old Parents fails them, and they cannot walk without a Support; but sure, you will not let them want one! How many Years did they bear you in their Arms? How many more did they lead you where you would be, and saved you from Falling and from Danger? And will you now suffer those old Limbs to totter and fall to the Earth, which so often supported and saved yours when they were weak and tender, and unable to support and save themselves? Certainly you will not, you cannot at once be guilty of so much Cruelty

Cruelty and Ingratitude. In the last Place, the Understanding of the old Parents begins to fail, and the Strength of their Minds doth not long outlive the Strength of their Bodies, but decays gradually till they become again Children; their Teeth fall, and their Tongues falter, and they are once more Infants, and are now confined to their Beds, as they were at first to their Cradles. This is the last Stage of Life; and here they demand all that Care, and Compassion, and Tenderness at your Hands, when they are just going out of the World, which you called for at theirs, when you first came into it.

LESSON II.

The Folly of PRIDE.

IF there be any Thing which makes human Nature appear ridiculous to Beings of superior Faculties, it must be *Pride*. They know so well the Vanity of those imaginary Perfections that swell the Heart of Man, and of those little supernumerary Advantages whether in Birth, Fortune, or Title, which one Man enjoys above another, that it must certainly very much astonish, if it does not very much divert them, when they see a Mortal puffed up, and valuing himself above his Neighbours on any of these Accounts, at the same time that he is obnoxious to all the common Calamities of the Species. To set this Thought in its true Light, we will fancy, if you please, that yonder Mole-hill is inhabited by reasonable Creatures, and that every Pismire (his Shape and Way of Life excepted) is endowed with human Passions. How should we smile to hear one give us an Account of the Pedigrees, Distinctions, and Titles that reign among them!—Observe how the whole Swarm divides and makes Way for the Pismire that passes through them! You must understand he is an Emmet of Quality, and has better Blood in his Veins than any Pismire in the Mole-hill. Don't you see how sensible he is of it, how slow he marches forward, how the whole Rabble of Ants keep their Distance?—Here you may observe one placed upon a little Eminence, and looking down on a long Row of Labourers. He is the richest Insect on this Side the Hillock, he has a Walk of half a Yard in Length, and a quarter of an Inch in Breadth; he

keeps a hundred menial Servants, and has at least fifteen Barley-corns in his Granary. He is now chiding and beslaving the Emmet that stands before him, and who, for all that we can discover, is as good an Emmet as himself.

But here comes an Insect of Figure ! Don't you take Notice of a little white Straw that he carries in his Mouth ? That Straw, you must understand, he would not part with for the longest Tract about the Mole-hill ; did you but know what he has undergone to purchase it ! See, the Ants of all Qualities and Conditions swarm about him ; should this Straw drop out of his Mouth, you would see all this numerous Circle of Attendants follow the next that took it up, and leave the discarded Insect, or run over his Back to come at his Successor.—If now you have a Mind to see all the Ladies of the Mole-hill, observe first the Pismire that listens to the Emmet on her left Hand, at the same Time that she seems to turn her Head away from him. He tells this poor Insect that she is a Goddess, that her Eyes are brighter than the Sun, that Life and Death are at her Disposal. She believes him, and gives herself a thousand little Airs upon it.—Mark the Vanity of the Pismire on your left Hand ! she can scarce crawl with Age, but you must know she values herself upon her Birth, and, if you mind, spurns at every one that comes within her Reach. The little nimble Coquette that is running along by the Side of her is a Wit ; she has broke many a Pismire's Heart ; do but observe what a Drove of Lovers are running after her.—We will here finish this imaginary Scene ; but first of all, to draw the Parallel closer, will suppose, if you please, that Death comes down upon the Mole-hill in the Shape of a Cock-Sparrow, who picks up without Distinction the Pismire of Quality and his Flatterers, the Pismire of Substance and his Day-Labourers, the white Straw Officer and his Sycophants, with all the Goddesses, Wits, and Beauties of the Mole-hill.

May we not imagine, that Beings of superior Natures and Perfections regard all the Instances of Pride and Vanity among our own Species in the same kind of View, when they take a Survey of those who inhabit the Earth ? Or, in the Language of an ingenious *French* Poet, those Pismires that People this Heap of Dirt, which human Vanity has divided into Climates and Regions ?

LESSON III.

On CONVERSATION.

SOCIETY subsists amongst Men by a mutual Communication of their Thoughts to each other. Words, Looks, Gesture, and different Tones of Voice, are the Means of that Communication. I speak, and in an Instant my Ideas and Sentiments are communicated to the Person who hears me; my whole Soul in a manner passes into his. This Communication of my Thoughts is again the Occasion of others in him, which he communicates to me in his Turn. Hence arises one of the most lively of our Pleasures; by this means too we enlarge our Knowledge, and this reciprocal Commerce is the principal Source of our intellectual Wealth.

The first Rule with regard to Conversation, is to observe all the Laws of Politeness in it. This Rule is of all others the most indispensable. It is not in every one's Power perhaps to have fine Parts, say witty Things, or tell a Story agreeably; but every Man may be polite, if he pleases, at least to a certain Degree. Politeness has infinitely more Power to make a Person be loved, and his Company sought after, than the most extraordinary Parts or Attainments he can be Master of. These scarce ever fail of exciting Envy, and Envy has always some Ill-will in it. If you would be esteem'd, make yourself beloved; we always esteem the Person we love more than he deserves, and the Person we do not love, as little as ever we can; nay, we do all we can to despise him, and commonly succeed in it.

Great Talents for Conversation require to be accompanied with great Politeness; he who eclipses others owes them great Civilities; and whatever a mistaken Vanity may tell us, it is better to *please* in Conversation than to *shine* in it.

Another general Rule in Conversation is, to conform yourself to the Taste, Character, and present Humour of the Persons you converse with. This Rule is a Consequence of the foregoing; Politeness dictates it, but it requires a large Fund of good Nature and Complaisance to observe it; not but that a Person must follow his Talent in Conversation; do not force Nature, no one ever did it with Success. If you have not a Talent for Humour, or Raillery, or Story-telling, never attempt them. Contain yourself also
within

within the Bounds of what you know, and never talk upon Things you are ignorant of, unless it be with a View to inform yourself. A Person cannot fail in the Observance of this Rule without making himself ridiculous; and yet how often do we see it transgressed! Some who on War or Politics could talk very well, will be perpetually haranguing on Works of Genius and the Belles Lettres; others who are capable of Reasoning, and would make a Figure in grave Discourse, will yet constantly aim at Humour and Pleasantry, though with the worst Grace imaginable. Hence it is, that we see a Man of Merit sometimes appear like a Coxcomb, and hear a Man of Genius talk like a Fool.

Avoid Disputes as much as possible. In order to appear easy and well-bred in Conversation, you may assure yourself it requires more Wit, as well as more good Humour to improve, than to contradict the Notions of another; but if you are at any time obliged to enter on an Argument, give your Reasons with the utmost Coolness and Modesty, two Things which scarce ever fail of making an Impression on the Hearers. Besides, if you are neither dogmatical, nor shew either by your Actions or Words that you are full of yourself, all will the more heartily rejoice at your Victory; nay, should you be pinch'd in your Argument, you may make your Retreat with a very good Grace; you were never positive, and are now glad to be better inform'd. This has made some approve the *Socratical* Way of Reasoning, where while you scarce affirm any thing, you can hardly be caught in an Absurdity; and tho' possibly you are endeavouring to bring over another to your Opinion, which is firmly fixed, you seem only to desire Information from him.

In order to keep that Temper which is so difficult, and yet so necessary to preserve, you may please to consider, that nothing can be more unjust or ridiculous, than to be angry with another because he is not of your Opinion. The Interests, Education, and Means by which Men attain their Knowledge, are so very different, that it is impossible they should all think alike, and he has at least as much Reason to be angry with you, as you with him. Sometimes, to keep yourself cool, it may be of Service to ask yourself fairly, what might have been your Opinion, had you all the Biasses of Education and Interest your Adversary may possibly have? But if you contend for the Honour of Victory alone, you may lay down this as an infallible Maxim, that you cannot make a more false Step, or give your Antagonist a greater Advantage over you, than by falling into a Passion.

When

When an Argument is over, how many weighty Reasons does a Man recollect, which his Heat and Violence made him utterly forget?

It is yet more absurd to be angry with a Man because he does not apprehend the Force of your Reasons, or give weak ones of his own. If you argue for Reputation, this makes your Victory the easier; he is certainly in all Respects an Object of your Pity, rather than Anger; and if he cannot comprehend what you do, you ought to thank Nature for her Favours, who has given you so much the clearer Understanding.

You may please to add this Consideration, that among your Equals no one values your Anger, which only preys upon its Master; and perhaps you may find it not very consistent either with Prudence or your Ease, to punish yourself whenever you meet with a Fool or a Knave.

Lastly, if you propose to yourself the true End of Argument, which is Information, it may be a seasonable Check to your Passion; for if you search purely after Truth, 'twill be almost indifferent to you where you find it. I cannot in this Place omit an Observation which I have often made, namely, that nothing procures a Man more Esteem and less Envy from the whole Company, than if he chooses the Part of Moderator, without engaging directly on either Side in a Dispute. This gives him the Character of impartial, furnishes him with an Opportunity of sifting Things to the Bottom, of shewing his Judgment, and of sometimes making handsome Compliments to each of the contending Parties. I shall close this Subject with giving you one Caution: When you have gain'd a Victory, do not push it too far; 'tis sufficient to let the Company and your Adversary see 'tis in your Power, but that you are too generous to make use of it.

LESSON IV.

On the same Subject.

THE Faculty of interchanging our Thoughts with one another, or what we express by the Word *Conversation*, has always been represented by moral Writers, as one of the noblest Privileges of Reason, and which more particularly sets Mankind above the Brute Part of the Creation.

Though

Though nothing so much gains upon the Affections as this *Extempore Eloquence*, which we have constantly Occasion for, and are obliged to practise every Day, we very rarely meet with any who excell in it.

The Conversation of most Men is disagreeable, not so much for want of Wit and Learning, as of good Breeding and Discretion.

If you resolve to please, never speak to gratify any particular Vanity or Passion of your own, but always with a Design either to divert or inform the Company. A Man who only aims at one of these, is always easy in his Discourse; he is never out of Humour at being interrupted, because he considers that those who hear him are the best Judges, whether what he was saying could either divert or inform them.

A modest Person seldom fails to gain the good Will of those he converses with; because no Body envies a Man who does not appear to be pleased with himself.

We should talk extremely little of ourselves. Indeed what can we say? It would be as imprudent to discover our Faults; as ridiculous to count over our fancied Virtues. Our private and domestick Affairs are no less improper to be introduced into Conversation. What does it concern the Company how many Horses you keep in your Stables? Or whether your Servant is most Knave or Fool?

A Man may equally affront the Company he is in, by engrossing all the Talk, or observing a contemptuous Silence.

Before you tell a Story, it may be generally not amiss to draw a short Character, and give the Company a true Idea of the principal Persons concerned in it. The Beauty of most Things consisting not so much in their being said or done, as in their being said or done by such a particular Person, or on such a particular Occasion.

Notwithstanding all the Advantages of Youth, few young People please in Conversation; the Reason is, that want of Experience makes them positive, and what they say is rather with a Design to please themselves, than any one else.

It is certain, that Age itself shall make many Things pass well enough, which would have been laugh'd at in the Mouth of one much younger.

Nothing, however, is more insupportable to Men of Sense, than an empty formal Man who speaks in Proverbs, and decides all Controversies with a short Sentence. This Piece of Stupidity is the more insufferable, as it puts on the Air of Wisdom.

A prudent Man will avoid talking much of any particular Science for which he is remarkably famous. There is not methinks an handsomer Thing said of Mr. *Cowley* in his whole Life, than that none but his intimate Friends ever discovered he was a great Poet by his Discourse. Besides the Decency of this Rule, it is certainly founded in good Policy. A Man who talks of any thing he is already famous for, has little to get, but a great deal to lose. I might add, that he who is sometimes silent on a Subject where every one is satisfied he could speak well, will often be thought no less knowing in other Matters, where perhaps he is wholly ignorant.

Whenever you commend, add your Reasons for doing so; it is this which distinguishes the Approbation of a Man of Sense from the Flattery of Sycophants, and Admiration of Fools.

Raillery is no longer agreeable than while the whole Company is pleased with it. I would least of all be understood to except the Person rallied.

Though good Humour, Sense, and Discretion, seldom fail to make a Man agreeable, it may be no ill Policy sometimes to prepare yourself in a particular Manner for Conversation, by looking a little farther than your Neighbours into whatever is become a reigning Subject. If our Armies be besieging a Place of Importance Abroad, or our House of Commons debating a Bill of Consequence at Home, you can hardly fail of being heard with Pleasure, if you have nicely informed yourself of the Strength, Situation, and History of the first, or of the Reasons for and against the latter. It will have the same Effect, if when any single Person begins to make a Noise in the World, you can learn some of the smallest Accidents in his Life or Conversation, which though they are too fine for the Observation of the Vulgar, give more Satisfaction to Men of Sense, (as they are the best Opening to a real Character) than the Recital of his most glaring Actions. I know but one ill Consequence to be feared from this Method, namely, that coming full charged into Company, you should resolve to unload, whether an handsome Opportunity offers itself or no.

Though the asking of Questions may plead for itself the specious Name of Modesty, and a Desire of Information, it affords little Pleasure to the rest of the Company, who are not troubled with the same Doubts; besides which, he who asks a Question would do well to consider, that he lies wholly at the Mercy of another, before he receives an Answer.

Nothing

Nothing is more silly than the Pleasure some People take in what they call *speaking their Minds*. A Man of this Make will say a rude Thing for the meer Pleasure of saying it; when an opposite Behaviour, full as innocent, might have preserved his Friend, or made his Fortune.

It is not impossible for a Man to form to himself as exquisite a Pleasure in complying with the Humour and Sentiments of others, as of bringing others over to his own; since it is the certain Sign of a superior Genius, that can take and become whatever Dress it pleases.

I shall only add, that besides what I have here said, there is something that can never be learnt, but in the Company of the Polite. The Virtues of Men are catching as well as their Vices, and your own Observations added to these, will soon discover what it is that commands Attention in one Man, and makes you tired and displeased with the Discourse of another.

LESSON V.

ON POETRY.

TH^{O'} Invention be the Mother of Poetry, yet this Child, is like all others, born naked, and must be nourished with Care, cloathed with Exactness and Elegance, educated with Industry, instructed with Art, improved by Application, corrected with Severity, and accomplished with Labour and with Time, before it arrives at any great Perfection or Growth. It is certain, that no Composition requires so many several Ingredients, or of more different Sorts than this; nor that to excel in any Qualities, there are necessary so many Gifts of Nature, and so many Improvements of Learning and of Art. For there must be an universal Genius, of great Compass, as well as great Elevation. There must be a sprightly Imagination or Fancy, fertile in a thousand Productions, ranging over infinite Ground, piercing into every Corner, and by the Light of that true poetical Fire, discovering a thousand little Bodies or Images in the World, and Similitudes among them, unseen to common Eyes, and which could not be discovered without the Rays of that Sun. Besides the Heat of Invention and Liveliness of Wit, there must be the Coldness of good Sense, and Soundness

ness of Judgment, to distinguish between Things and Conceptions, which at first Sight, or upon short Glances, seem alike; to chuse among infinite Productions of Wit and Fancy, which are worth preserving and cultivating, and which are better stifled in the Birth, or thrown away when they are born, as not worth bringing up.

Without the Forces of Wit, all Poetry is flat and languishing; without the Succours of Judgment, it is wild and extravagant. The true Wonder of Poesy is, that such Contraries must meet to compose it; a Genius both penetrating and solid; in Expression both Delicacy and Force; and the Frame or Fabrick of a true Poem must have something both sublime and just, amazing and agreeable. There must be a great Agitation of Mind to invent, a great Calm to judge and correct; there must be upon the same Tree, and at the same Time, both Flower and Fruit. To work up this Metal into exquisite Figure, there must be employed the Fire, the Chissel, and the File. There must be a general Knowledge both of Nature and of Arts; and to go the lowest that can be, there are required Genius, Judgment, and Application; for without this last, all the rest will not serve their Turn, and none ever was a great Poet that applied himself much to any Thing else.

LESSON VI.

A VISION.

WHATEVER Industry and Eagerness the modern Discoverers have shewn for the Knowledge of new Countries, there yet remains an ample Field in the Creation, to which they are utter Strangers, and which all the Methods of Travelling hitherto invented, will never bring them acquainted with. Of this I can give a very particular Instance, in an Accident which lately happened to me. As I was on the 6th of this Instant, walking with my Eyes cast upwards, I fell into a Reflection on the vast Tracts of Air which appeared before me as uninhabited. And wherefore, said I to myself, should all this Space be created? Can it only be for an odd Bird to fly through, as now and then a Man passes a Desert? Or are there also Kingdoms, with their particular Politics and People, of a Species which we know nothing of,

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ordained to live in it?—It was in this manner I continued my Thought, when my Feet forsook the Level, and I was insensibly mounted in the Air, till I arrived at a Footing as firm and level as what I had left. But with what Surprise did I find myself among Creatures distinct from us in Shape and Customs! The Inhabitants are of a small Stature, below those which History describes for Pygmies; the tallest of them exceed not fourteen or fifteen Inches, and the least are hardly three. This Difference proceeds only from their Growth before they are brought to Light; for after, we never observe them to grow, unless it please their Parents, who have this uncommon Method of enabling them: They recal them to the Womb, where having been for some Time, they receive an Addition to their Bulk, then go back to their Houses, and continue at a Stand as they did before. The Experiment has been often tried with Success, but some have suffered extreamly by undergoing it.

Their Skins are like the antient *Bri'ons*, all drawn over with Variety of Figures; the Colour made Use of for this End is generally Black. I have indeed observed in some of the Religious and Lawyers of the Country, Red here and there intermingled, though not so commonly of late. They tell me too, they often used to paint with all Colours; and I visited two or three of the old Inhabitants, who were adorned in that Fashion: But this is now disused, since the new Inventions, by which the Use of a black Fountain that belongs to that Country, is rendered more useful and serviceable.

The Cloaths in which they go clad are the Skins of Beasts, worn by some plain, by others with Figures wrought upon them. Gold is also made use of by some to beautify their Apparel; but very seldom Silver, unless as Buckles are by us, for fastening the Garments before. I have seen some of them go like Seamen in thin blue Shirts; others like *Indians*, in a party-coloured loose kind of Apparel; and others, who they told me were the Politicians of the Country, go about stark naked.

The Manner of dressing them is this: At first when they come into the World they have a Suit given them, which if it do not fit exactly, is not as with us, fitted up again, but the Children are in a cruel manner cut and squeezed to bring them to its Proportion. Yet this they seem not much to regard, provided their principal Parts are not affected. When the Dress is thus settled on them, they are clad for Life, it being seldom their Custom to alter it, or put it off: In short, they

they live in it Night and Day, and wear it to Rags rather than part with it, being sure of the same Torture, and a greater Danger if they should be dressed a second Time. I have farther taken Notice, that they delight to go open-breasted, most of them shewing their Bosoms speckled. Some Lawyers indeed wear them quite White, perhaps for Distinction sake, or to be known at a Distance; but the finest Shew is among the Beaux and Ladies, who mightily affect something of Gold both before and behind them. Food I never saw them eat, they being a People, who, as I observed, live in Air: Their Houses are all single and high, having no back Rooms, but frequently seven or eight Stories, which are all separate Houses above one another. They have one Gate to their City, and generally no Doors to their Houses; though I have sometimes seen them have particular Doors, and even made of Glass, where the Inhabitants have been observed to stand many Days, that their fine Apparel may be seen through them. If at any time they lie down, which they do when they come from their Habitations, as if coming Abroad were their greatest Fatigue, they will lie together in Heaps without receiving Hurt; though the soundest Sleep they get, is when they can have Dust enough to cover them over. The Females amongst them are but few, nothing being there produced by a Marriage of Sexes. The Males are of a different Strength or Endowment of Parts, some having Knowledge in an extream Degree, and others none at all, yet at the same Time they are mighty willing to instruct others. Their Names (for as many as would discover them to me) I observed to be the very same as ours are upon Earth: I met a few who made theirs a Mystery, but why I am yet to learn. They are so communicative, that they will tell all the Knowledge they boast, if a Stranger apply himself to their Conversation: And this may be worth his while, if he considers that all Languages, Arts, and Sciences, are profest amongst them. I think I may say it without Vanity, that I knew a certain Talisman, with proper Figures and Characters inscribed, whereby their greatest People may be charmed, brought to reside with a Man, and serve him like a Familiar in the Conduct of Life.

There is no such thing as Fighting amongst them, but their Controversies are determined by Words, wherein they seldom own themselves conquered, yet proceed no farther than two or three Replies: Perhaps indeed two others take up their Neighbour's Quarrel, but then they desist too after the same manner; sometimes, however, Blows have ensued upon their
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Account, though not amongst them : In such a Case they have descended to inspire Mankind with their Sentiments, and chosen Champions from among us, in order to decide it.

The Time of their Life is very different ; some die as soon as born, and others in their Youth ; some get a new Lease, by their entring into the Womb again ; and if any weather out to a hundred Years, they generally live on to an extreme Age : After which it is remarkable, that instead of growing weaker as we do by Time, they increase in Strength, and become at last so confirmed in Health, that it is the Opinion of their Country, they never can perish while the World remains.

The Sickneses which may take them off, besides what happens from their natural Weakness of Body, are of different Sorts. One is Over-moisture, which affecting their Mansions, makes them lose their Complexions, become deformed, and rot away insensibly : This is often obviated by their not keeping too much within Doors. Another is the Worms, which prey upon their Bowels. If they be maimed by Accidents, they become like us, so far useless, and that will some time or other be the Occasion of their Ruin. However, they perish by these means only in Appearance, and like Spirits who vanish in one Place, to be seen in another. But as Men die of Passions, so Disesteem is what the most nearly touches them ; then they withdraw into Holes and Corners, and consume away in Darknes. Or if they are kept alive a few Days by the Force of Spices, it is but a short Reprieve from their perishing to Eternity without any Honour ; but that instead of a Burial, a small Pyre of Paste should be erected over them, while they, like the ancient *Romans*, are reduced to Ashes.

LESSON VII.

The Picture of a GOOD MAN.

HE makes the Interest of Mankind, in a manner, his own ; and has a tender and affectionate Concern for their Welfare. He cannot think himself happy, whatever his Possessions and Enjoyments are, while he sees others miserable. His Wealth and Affluence delight him chiefly as the Poor and Indigent are the better for it ; and the greatest Charm of Prosperity is the Opportunity it affords of relieving his Fellow Creatures, and of being more extensively useful. He thinks he has discharged but the *least Part* of his Duty, when he has done *strict Justice* to all ; and therefore the communicating of Advice and Comfort, Assistance and Support, according to the various Exigences of those with whom he converses, is his constant Endeavour, and most pleasing Entertainment. In the strong and elegant Language of *Job*, *He is Eyes to the Blind, and Feet to the Lame ; he delivereth the Poor that cry, and the Fatherless, and him that hath none to help him ; the Blessing of him that is ready to perish cometh upon him, and he causeth the Widow's Heart to sing for Joy.* And that he may practise the more large and generous Charity, he retrenches useless Pomp and Extravagance ; and by a regular and prudent Management, constantly provides for the Relief of the Necessitous ; esteeming this a much more sublime and noble Gratification, than the idle Amusements and Gallantries of a vain and luxurious Age.

He not only takes all Occasions that present themselves of doing Good, but seeks for Opportunities to be useful ; it is Part of the stated Employment and Business of his Life. He contrives and studies which Way he may be most serviceable to his Fellow-Creatures, and what that particular Talent is, with which he is entrusted for the Good of Mankind. If it be *Power*, he protects and encourages Virtue by his Authority and Influence, is the Patron of Liberty, and vindicates the Cause of oppressed Innocence. If *Riches*, he is rich in good Works, ready to distribute, willing to communicate. If *Knowledge*, he counts it his highest Pleasure to instruct the Ignorant, and administer proper Direction and Comfort in perplexing and difficult Circumstances ; and to defend the Cause of Religion, and represent it in a just and amiable Light. And

to nothing of this does he want to be *solicited*, but his generous Heart is always ready, and strongly disposed for beneficent Designs and Actions. You cannot lay a greater Obligation upon him, than by proposing Ways in which he may be useful, or enlarge his Sphere of Usefulness; for this is the Point in which all his Views, all his Desires, all his Satisfaction center.

Add to this, that he is inclined to abate of his Right, when insisting too strictly upon it may have the Appearance of Harshness and Severity; and has such a strong Sense of Benevolence, such an exalted Spirit of Humanity and Compassion, that no Considerations of *private Interest*, no Difference of *Nation* or *religious Profession* can restrain; and which the *greatest Injuries* cannot bear down and extinguish. He aims that his Goodness may be as diffusive as possible, and as much like that of the universal Parent, the supreme and eternal Fountain of Good, who supports, enlivens, and recreates the whole Creation; and therefore, as he is generous in all his Designs, he is very fearful of disobliging any, either by Word or Action; and endeavours in his whole Conduct, to be agreeable as well as useful to all: Being candid in his Censures, practising to his Inferiors the most endearing Condescension, and carefully avoiding Moroseness, and every thing that has the Appearance of Insolence or Contempt. Finally, to conclude the Sketch of this most beautiful and honourable Character, the *good Man* is unwearied in his Endeavours to promote the Happiness of others; the Ardor of his Benevolence is not cooled, though he meets with ungrateful Returns; the Trouble and Expence of the Service do not discourage him; nay, he is ready to give up all private Considerations for the Sake of the public Welfare, and even to sacrifice Life itself, when the Good of the World requires it.

LESSON VIII.

The Duty of endeavouring to obtain WISDOM, and the Use and Importance of it.

WISDOM is of itself delectable and satisfactory. It is like Light, pleasant to behold, casting a sprightly Lustre, and diffusing a benign Influence all about; displaying Objects in their due Shapes, Postures, Magnitudes and Colours; dispelling the Darkness of Ignorance, scattering the Mists of Doubt, and driving away the Spectres of delusive Fancy; discovering Obstacles, securing the Progress, and making the Passages of Life clear, open and pleasant. Wisdom begets in us a Hope of Success in our Actions, and is usually attended therewith. Now what is more delicious than Hope? What more satisfactory than Success? And he that aims at a good End, and knows he uses proper Means to attain it, why should he despair of Success, since Effects naturally follow their Causes, and the Divine Providence is wont to afford its Concurrence to such Proceedings? Wisdom makes all the Troubles, Grievs, and Pains incident to Life, whether casual Adversities, or natural Afflictions, easy and supportable; by rightly valuing the Importance, and moderating the Influences of them. It suffers not busy Fancy to alter the Nature, amplify the Degree, or extend the Duration of them, by representing them more sad, heavy, and remediless than they truly are. Besides that it confers a Facility and Dexterity in Action, which is a very pleasant and commodious Quality. To do things with Difficulty and Struggling, disheartens a Man, quells his Courage, blunts the Edge of his Resolution, renders him sluggish and averse from Business, though apprehended never so necessary and of great Moment. These Obstructions Wisdom removes, facilitating Operations, by directing the Intention to Ends possible and attainable, by suggesting fit Means and Instruments to work by, by contriving right Methods and Courses of Process; the Mind by it being stored with Variety of good Principles, sure Rules, and happy Expedients, reposed in the Memory, and ready upon all Occasions to be produced and employed in Practice. Wisdom begets a sound, healthful and harmonious Complexion of the Soul, disposing us with Judgment to distinguish, and with

Pleasure to relish savory and wholesome Things, but to nauseate and reject such as are ungrateful and noxious to us; whence to the Soul proceeds all that Comfort, Joy, and Vigour, which results to the Body from a good Constitution and perfect Health. Wisdom acquaints us with Ourselves, our own Temper and Constitution, our Propensions and Passions, our Habitudes and Capacities; a Thing not only of mighty Advantage, but of infinite Pleasure and Content to us. No Man in the World less knows a Fool than himself. He hath wonderful Conceits of his own Qualities and Faculties; he affects Commendations incompetent to him, and soars at Employments surpassing his Ability to manage. No Comedy can represent a Mistake more odd and ridiculous than his; for what he wanders, stares, and hunts after, but never can find or discern, is Himself. Wisdom procures and preserves a constant Favour and fair Respect of Men, purchases a good Name, and upholds Reputation in the World: which Things are naturally desirable, and commodious in Life. The composed Frame of Mind, uniform and comely Demeanour, compliant and inoffensive Conversation, fair and punctual Dealing, considerate Motions and dextrous Addresses of wise Men, naturally beget Esteem and Affection in those that observe them: Whereas Folly is freakish and humorous, impertinent and obstreperous, inconstant and inconsistent, peevish and exceptious, and consequently troublesome to Society, and productive of Aversion and Disrespect. Wisdom instructs us to examine, compare, and rightly to value the Objects that court our Affections, and challenge our Care; and thereby regulates our Passions, and moderates our Endeavours, which begets a pleasant Serenity, and peaceful Tranquillity of Mind. For when, being deluded with false Shews, and relying upon ill-grounded Presumptions, we highly esteem and eagerly pursue Things of little Worth in themselves, as we prostitute our Affections, mis-spend our Time, and lose our Labour; so the Event not answering our Expectation, our Minds thereby are confounded, disturbed, and distempered. Wisdom discovers our Relations, Duties, and Concernments, in respect of others with whom we converse; distinguishes the Circumstances, limits the Measures, determines the Modes, appoints the fit Season of Action; thus preserving *Decorum* and *Order*, the Parents of Peace; and preventing *Confusion*, the Mother of Iniquity, Strife, and Disquiet. In fine, Wisdom acquaints us with the Nature and Reason of true Religion, and persuades us to the Practice of it; teaches us wherein it consists, and what it requires, the Mistake of which produceth daily so

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many Mischiefs in the World. It shews that it consisteth not in fair Professions, but in real Practice; not in a pertinacious Adherence to any Sect or Party, but in a sincere Love of Goodness, and Dislike of Naughtiness, where-ever discovering itself; not in harsh Censuring and virulently Inveighing against others, but in carefully Amending our own Ways; not in a vain Ostentation of outward Performances, but in an inward Goodness of Mind, exerting itself in Works of true Devotion and Charity; not in a nice Orthodoxy, or politic Subjection of our Judgments to the peremptory Dictates of Men, but in a sincere Love of Truth, in a hearty Approbation of and Compliance with Doctrines fundamentally good, and necessary to be believed.

LESSON IX.

A View of the different Climes and Regions of the Earth.

HOW oblique and faintly looks the Sun on yonder Climates, far removed from him! How tedious are the Winters there! How deep the Horrors, of the Night, and how uncomfortable even the Light of the Day! The freezing Winds employ their fiercest Breath, yet are not spent with blowing. The Sea, which elsewhere is scarce confined within its Limits, lies here immured in Walls of Crystal. The Snow covers the Hills, and almost fills the lowest Vallies. How wide and deep it lies, incumbent over the Plains, hiding the sluggish Rivers, the Shrubs and Trees, the Dens of Beasts, and Mansions of distressed and feeble Men!—See! where they lie confined, hardly secure against the raging Cold, or the Attacks of the wild Beasts, now Masters of the wasted Field, and forced by Hunger out of the naked Woods.—Yet not disheartened (such is the Force of human Breasts) but thus provided for by Art and Prudence, the kind compensating Gifts of Heaven, Men and their Herds may wait for a Release. For at length the Sun approaching, melts the Snow, sets longing Men at Liberty, and affords them Means and Time to make Provision against the next Return of Cold. It breaks the icy Fetters of the Main, where vast Sea-Mon-

sters pierce through floating Islands, with Arms which can withstand the crystal Rock : whilst others, who of themselves seem great as Islands, are by their Bulk alone armed against all but Man, whose Superiority over Creatures of such stupendous Size and Force should make him mindful of his Privilege of Reason, and force him humbly to adore the great Composer of these wonderful Frames, and Author of his own superior Wisdom.

But leaving these dull Climates, so little favoured by the Sun, for those happier Regions, on which he looks most kindly, making perpetual Summer ; how great an Alteration do we find ! His purer Light confounds weak-sighted Mortals ; pierced by his scorching Beams, scarce can they tread the glowing Ground. The Air they breathe cannot enough abate the Fire which burns within their panting Breasts. Their Bodies melt ; overcome and fainting, they seek the Shade, and wait the cool Refreshments of the Night. Yet oft the bounteous Creator bestows other Refreshments ; he casts a Veil of Clouds before them, and raises gentle Gales ; favoured by which, the Men and Beasts pursue their Labours ; and Plants refreshed by Dews and Showers, can gladly bear the warmest Sun-beams.

And here the varying Scene opens to new Wonders. We see a Country rich with Gems, but richer with the fragrant Spices it affords. How gravely move the largest of Land-Creatures on the Banks of this fair River ! How ponderous are their Arms, and vast their Strength, with Courage, and a Sense superior to the other Beasts ! yet are they tamed by Mankind, and brought even to fight their Battles, rather as Allies and Confederates, than as Slaves. But let us turn our Eyes towards these smaller and more curious Objects, the numerous and devouring Insects on the Trees in these wide Plains : How shining, strong and lasting are the subtle Threads spun from their artful Mouths ! Who beside the All-wise has taught them to compose the beautiful soft Shells, in which recluse and buried, yet still alive, they undergo such a surprising Change, when not destroyed by Men, who cloath and adorn themselves with the Labours and Lives of these weak Creatures, and are proud of wearing such inglorious Spoils ? How sumptuously apparelled, gay, and splendid, are all the various Insects which feed on the other Plants of this warm Region ! How beautiful the Plants themselves in all their various Growths, from the triumphant Palm, down to the humble Moss !

Now may we see that happy Country where precious Gems and Balsams flow from Trees, and Nature yields her
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most delicious Fruits. How tame and tractable, how patient of Labour and of Thirst, are those large Creatures, who lifting up their lofty Heads, go led and loaden thro' those dry and barren Places! Their Shape and Temper show them framed by Nature to submit to Man, and fitted for his Service; who from hence ought to be more sensible of his Wants, and of the divine Bounty thus supplying them.

But see! not far from us that fertilest of Lands, watered and fed by a friendly generous Stream, which e'er it enters the Sea, divides itself into many Branches, to dispense more equally the rich and nitrous Manure, it bestows so kindly and in due Time on the adjacent Plains.—Fair Image of that fruitful and exuberant Nature, who with a Flood of Bounty blesteth all Things, and, Parent like, out of her many Breasts sends the nutritious Draught in various Streams to her rejoicing Offspring! Innumerable are the dubious Forms and unknown Species which drink the slimy Current; whether they are such as leaving the scorched Deserts, satiate here their ardent Thirst, and promiscuously engendering beget a monstrous Race; or whether, as it is said, by the Sun's genial Heat active on the fermenting Ooze, new Forms are generated, and issue from the River's fertile Bed.—See there the noted Tyrant of the Flood, and Terror of its Borders! when suddenly displaying his horrid Form, the amphibious Ravager invades the Land, quitting his watry Den, and from the Deep emerging, with hideous Rush sweeps o'er the trembling Plain. The Natives from afar behold with Wonder the enormous Bulk, sprung from so small an Egg. With Horror they relate the Monster's Nature, cruel and deceitful; how he with dire Hypocrisy, and false Tears, beguiles the Simple-hearted; and inspiring Tenderness and kind Compassion, kills with pious Fraud!—Sad Emblem of that spiritual Plague, dire Superstition! Native of this Soil, where first Religion grew unsociable, and among different Worshipers bred mutual Hatred and Abhorrence of each other's Temples. The Infection spreads, and Nations now profane one to another, war fiercer, and in Religion's Cause forget Humanity; whilst savage Zeal, with meek and pious Semblance, works dreadful Massacre, and for Heaven's Sake (horrid Pretence!) makes desolate the Earth.

Here let us leave these Monsters (glad if we could here confine them!) and detesting the dire prolific Soil, fly to the vast Deserts of these Parts. All ghastly and hideous as they appear, they want not their peculiar Beauties. The Wilderness pleases, we seem to live alone with Nature: We view

her in her inmost Recesses, and contemplate her with more Delight in these original Wilds, than in the artificial Labyrinths and feigned Wildernesses of the Palace. The Objects of the Place, the scaly Serpents, the savage Beasts, and poisonous Insects, how terrible soever, or how contrary to human Nature, are beauteous in themselves, and fit to raise our Thoughts in Admiration of that divine Wisdom, so far superior to our short Views. Unable to declare the Use and Service of all Things in this Universe, we are yet assured of the Perfection of all, and of the Justice of that Oeconomy to which all Things are subservient; and in respect of which, Things seemingly deformed are amiable, Disorder becomes regular, Corruption wholesome, and Poisons (such as these we have seen) prove healing and beneficial.

But behold! thro' a vast Tract of Sky before us the mighty *Atlas* rears his lofty Head, covered with Snow above the Clouds. Beneath the Mountain's Foot, the rocky Country rises into Hills, a proper Basis of the ponderous Mass above; where huge embody'd Rocks lie piled on one another, and seem to prop the high Arch of Heaven.—See! with what trembling Steps poor Mankind tread the narrow Brink of the deep Precipices! From whence with giddy Horror they look down, mistrusting even the Ground which bears them, whilst they hear the hollow Sound of Torrents underneath, and see the Ruin of the impending Rock, with falling Trees which hang with their Roots upwards, and seem to draw more Ruin after them. Here thoughtless Men, seized with the Newness of such Objects, become thoughtful, and willingly contemplate the incessant Changes of this Earth's Surface. They see, as in one Instant, the Revolutions of past Ages, the fleeting Forms of Things, and the Decay even of this our Globe; whose Youth and first Formation they consider, whilst the apparent Spoil and irreparable Breaches of the wasted Mountain shew them the World itself only as a noble Ruin, and make them think of its approaching Period.—But here, mid-way the Mountain, a spacious Border of thick Wood harbours our wearied Travellers, who now are come among the ever-green and lofty Pines, the Firs and noble Cedars, whose towering Heads seem Endless in the Sky, the rest of Trees appearing only Shrubs beside them. And here a different Horror seizes our sheltered Travellers, when they see the Day diminished by the deep Shades of the vast Wood, which closing thick above, spreads Darkness and eternal Night below. The faint and gloomy Light looks horrid as the Shade itself; and the profound

found Stillness of these Places imposes Silence upon Men, struck with the hoarse Echoings of every Sound within the spacious Caverns of the Wood. Here Space astonishes; Silence itself seems pregnant, whilst an unknown Force works on the Mind, and dubious Objects move the wakeful Sense. Mysterious Voices are either heard or fancied, and various Forms of Deity seem to present themselves, and appear more manifest in these sacred Sylvan Scenes; such as of old gave Rise to Temples, and favoured the Religion of the ancient World. Even we ourselves, who in plain Characters may read Divinity from so many bright Parts of the Earth, chuse rather these obscurer Places to spell out that mysterious Being, which to our weak Eyes appears at best under a Veil of Cloud.

LESSON X.

On HAPPINESS.

O Happiness! our Being's End and Aim!
 Good, Pleasure, Ease, Content! whate'er thy Name:
 That Something, which still prompts th' eternal Sigh;
 For which we bear to live, nor fear to die:
 Which still so near us, yet beyond us lies;
 O'erlook'd, seen double, by the Fool—and Wise,
 Plant of Cælestial Seed! if dropt below,
 Say in what mortal Soil thou deign'st to grow?
 Fair-opening to some Court's propitious Shrine?
 Or deep with Diamonds in the flaming Mine?
 Twin'd with the Wreaths *Parnassian* Laurels yield?
 Or reapt in Iron Harvests of the Field?—

Ask of the Learn'd the Way, the Learn'd are blind:
 This bids to serve, and That to shun Mankind.
 Some place the Bliss in Action, some in Ease;
 Those call it Pleasure, and Contentment These.—
 Take Nature's Path, and mad Opinions leave;
 All States can reach it, and all Heads conceive:
 Obvious her Goods, in no Extream they dwell,
 There needs but thinking right, and meaning well;
 And mourn our various Portions as we please,
 Equal is *common Sense*, and *common Ease*.——

ORDER is Heaven's first Law ; and this confess,
 Some are, and must be, greater than the rest,
 More rich, more wise ; but who infers from hence,
 That such are *happier*, shocks all common Sense.—
 Know, all the Good that Individuals find,
 Or God and Nature meant to mere Mankind ;
 Reason's whole Pleasures, all the Joys of Sense,
 Lie in three Words, *Health, Peace, and Competence.*

LESSON XI.

The J U G G L E R.

A F A B L E.

A JUGGLER long through all the Town
 Had rais'd his Fortune and Renown ;
 You'd think (so far his Art transcends)
 The Devil at his Fingers Ends.

VICE heard his Fame, she read his Bill ;
 Convinc'd of his inferior Skill,
 She sought his Booth, and from the Crowd
 Defy'd the Man of Art aloud.

Is this then he so fam'd for Slight ?
 Can this slow Bungler cheat your Sight ?
 Dares he with me dispute the Prize ?
 I leave it to impartial Eyes.

Provok'd, the Juggler cry'd, 'Tis done :
 In Science I submit to none.

Thus said, the Cups and Balls he play'd
 By turns ; this here, that there convey'd :
 The Cards, obedient to his Words,
 Are by a Fillip turn'd to Birds ;
 His little Boxes change the Grain,
 Trick after Trick deludes the Train.
 He shakes his Bag, he shows all fair,
 His Fingers spread, and nothing there ;
 Then bids it rain with Show'rs of Gold,
 And now his Iv'ry Eggs are told ;
 But when from thence the Hen he draws,
 Amaz'd Spectators hum Applause.

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VICE now stept forth, and took the Place,
 With all the Forms of his Grimace.
 This magic Looking-glass, she cries,
 There, hand it round, will charm your Eyes,
 Each eager Eye the Sight desir'd,
 And ev'ry Man himself admir'd.
 Next, to a Senator addressing,
 See this Bank-note; observe the Blessing.
 Breath on the Bill.—Heigh, pass—'tis gone!
 Upon his Lips a Padlock shone.
 A second Puff the Magic broke,
 The Padlock vanish'd, and he spoke.
 Twelve Bottles rang'd upon the Board,
 All full, with heady Liquor stor'd,
 By clean Conveyance disappear,
 And now two bloody Swords are there.
 A Purse she to a Thief expos'd;
 At once his ready Fingers clos'd;
 He opes his Fist, the Treasure's fled,
 He sees a Halter in its Stead.
 She bids Ambition hold a Wand,
 He grasps a Hatchet in his Hand.
 A Box of Charity she shows:
 Blow here, and a Church-warden blows:
 'Tis vanish'd with Conveyance neat,
 And on the Table smokes a Treat.
 She shakes the Dice, the Board she knocks,
 And from all Pockets fills her Box.
 She next a meagre Rake address'd;
 This Picture see; her Shape, her Breast!
 What Youth, and what inviting Eyes!
 Hold her, and have her.—With Surprise,
 His Hand expos'd a Box of Pills;
 And a loud Laugh proclaim'd his Ills.
 A Counter, in a Miser's Hand,
 Grew twenty Guineas at Command;
 She bids his Heir the Sum retain,
 And 'tis a Counter now again.
 A Guinea with her Touch you see
 Take ev'ry Shape but Charity;
 And not one Thing, you saw or drew,
 But chang'd from what was first in View.
 The Juggler now in Grief of Heart,
 With this Submission, own'd her Art.

" Can I such matchless Slight withstand ?
 " How Practice hath improv'd your Hand !
 " But now and then I cheat the Throng ;
 " You ev'ry Day, and all Day long.

LESSON XII.

On MUSIC.

DEscend, ye Nine ! descend and sing ;
 The breathing Instruments inspire,
 Wake into Voice each silent String,
 And sweep the sounding Lyre !
 In a sadly-pleasing Strain
 Let the warbling Lute complain :
 Let the loud Trumpet sound,
 Till the Roofs all round
 The shrill Echoes rebound :
 While in more lengthen'd Notes and slow,
 The deep, majestic, solemn Organs blow.
 Hark ! the Numbers soft and clear,
 Gently steal upon the Ear ;
 Now louder, and yet louder rise,
 And fill with spreading Sounds the Skies ;
 Exulting in Triumph now swell the bold Notes,
 In broken Air, trembling, the wild Music floats ;
 Till by Degrees, remote and small,
 The Strains decay,
 And melt away,
 In a dying, dying Fall,

LESSON XIII.

The RURAL LIFE.

OH knew he but his Happiness, of Men
 The happiest he ! who far from public Rage,

Deep

Deep in the Vale, with a choice Few retir'd,
 Drinks the pure Pleasures of the Rural Life.
 What tho' the Dome be wanting, whose proud Gate
 Each Morning vomits out the sneaking Croud
 Of Flatterers false, and in their Turns abus'd?
 (Vile Intercourse!) What tho' the glitt'ring Robe
 Of every Hue reflected Light can give,
 Or floating loose, or stiff with mazy Gold,
 (The Pride and Gaze of Fools!) oppresses him not?
 What tho' from utmost Land and Sea purvey'd,
 For him each rarer tributary Life
 Bleeds not, and his insatiate Table heaps
 With Luxury and Death? What tho' his Bowl
 Flames not with costly Juice; nor sunk in Beds,
 Oft of gay Care, he tosses out the Night,
 Or melts the thoughtless Hours in idle State?
 What tho' he knows not those fantastic Joys,
 That still amuse the Wanton, still deceive;
 A Face of Pleasure, but a Heart of Pain;
 Their hollow Moments undelighted all?
 Sure Peace is his; a solid Life, estrang'd
 To Disappointment, and fallacious Hope:
 Rich in Content, in Nature's Bounty rich,
 In Herbs and Fruits; whatever greens the Spring,
 When Heaven descends in Show'rs; or bends the Bough,
 When Summer reddens, and when Autumn beams;
 Or in the wintry Glebe whatever lies
 Conceal'd, and fattens with the richest Sap:
 These are not wanting; nor the milky Drove,
 Luxuriant, spread o'er all the lowing Vale;
 Nor bleating Mountains; nor the Chide of Streams,
 And Hum of Bees, inviting Sleep sincere
 Into the guiltless Breast, beneath the Shade,
 Or thrown at large amid the fragrant Hay:
 Nor aught beside of Prospect, Grove, or Song,
 Dim Grottos, gleaming Lakes, and Fountains clear.
 Here too dwells simple Truth; plain Innocence;
 Unfully'd Beauty; Sound unbroken Youth,
 Patient of Labour, with a Little pleas'd;
 Health ever-blooming; unambitious Toil;
 Calm Contemplation, and poetic Ease.

LESSON XIV.

The Morning HYMN of ADAM and EVE.

THESE are thy glorious Works, Parent of Good !
 Almighty ! Thine this universal Frame,
 Thus wondrous fair ; Thy self how wondrous then !
 Unspeakable ! who sitt'st above these Heav'ns,
 To us invisible, or dimly seen
 In these thy lowest Works : yet these declare
 Thy Goodness beyond Thought, and Pow'r divine.
 Speak ye who best can tell, ye Sons of Light,
 Angels ; for ye behold him, and with Songs,
 And choral Symphonies, Day without Night,
 Circle his Throne rejoicing ; ye in Heav'n :
 On Earth join all ye Creatures to extoll
 Him first, Him last, Him midst, and without End.
 Fairest of Stars ! last in the Train of Night,
 If better thou belong not to the Dawn,
 Sure Pledge of Day, that crown'st the smiling Morn
 With thy bright Circlet, praise Him in thy Sphere
 While Day arises, that sweet Hour of prime.
 Thou Sun, of this great World both Eye and Soul,
 Acknowledge him thy Greater ; sound His Praise
 In thy eternal Course, both when thou climb'st,
 And when high Noon hast gain'd, and when thou fall'st.
 Moon ! that now meet'st the orient Sun, now fly'st
 With the fix'd Stars, fix'd in their Orb that flies ;
 And ye five other wand'ring Fires ! that move
 In mystic Dance not without Song, resound
 His Praise, who out of Darkness call'd up Light.
 Air, and ye Elements ! the eldest Birth
 Of Nature's Womb, that in Quaternion run
 Perpetual Circle, multiform ; and mix,
 And nourish all Things : let your ceaseless Change
 Vary to our great Maker still new Praise.
 Ye Mists and Exhalations ! that now rise
 From Hill, or steaming Lake, dusky, or grey,
 Till the Sun paint your fleecy Skirts with Gold,
 In Honour to the World's great Author rise :
 Whether to deck with Clouds th' uncolour'd Sky,
 Or wet the thirsty Earth with falling Show'rs,

Rising,

Rising, or falling, still advance His Praise.
 His Praise, ye Winds! that from four Quarters blow,
 Breathe soft, or loud; and wave your Tops, ye Pines!
 With every Plant, in Sign of Worship, wave.
 Fountains! and ye that warble, as ye flow,
 Melodious Murmurs! warbling, tune his Praise!
 Join Voices, all ye living Souls! ye Birds,
 That singing up to Heaven-gate ascend,
 Bear on your Wings, and on your Notes, His Praise!
 Ye that in Waters glide, and ye that walk
 The Earth, and stately tread, or lowly creep!
 Witness if I be silent, Morn or Even,
 To Hill, or Valley, Fountain, or fresh Shade,
 Made vocal by my Song, and taught His Praise.
 Hail universal Lord! be bounteous still
 To give us only Good: and if the Night
 Have gather'd aught of Evil, or conceal'd,
 Disperse it, as now Light dispels the Dark!

S E C T. II. On SPEAKING.

IN these few Lessons which I have selected for the Improvement of your Reading, I have endeavour'd as much as was possible to chuse such as contain good and useful Sentiments, and at the same time require many different Manners of Reading, as in the Study and Practice of them we have observ'd. I now proceed to lay before you some Lessons for your Improvement in Speaking, to which a distinct and proper Manner of Reading is the best Preparative. I thought it best to take the Speeches I would have you make Use of from the *Roman History*; as it is of all other Histories the most entertaining, the most interesting, and the most useful: and I have chosen to select those Speeches from Mr. *Hooke*, as his Style is generally allow'd to be more pure and elegant than any other *Roman History* in our Language. To each Speech is prefix'd a short Account of the Occasion on which it was made, which will enable you to enter the better into the Sense and Meaning of it, and into the Spirit and Manner in which it ought to be spoke. These short Arguments should always be read to those who are to hear you, before you begin to speak.*

LESSONS for SPEAKING.

LESSON I.

Romulus and Remus being sent by their Grandfather Numitor from Alba, at the Head of a Colony, to seek a new Settlement, quarrell'd about the Choice of a Spot where they should fix, and build them a City; Romulus chusing Mount Palatine, and Remus Mount Aventine. Remus is said to have lost his Life in this Dispute. The City was therefore built on Mount Palatine, and, in Compliment to its Founder, called Rome. As Romulus had not taken upon him the chief Command of the Colony for any longer Time than while the City was building, he, as soon as the Work was finish'd, submitted the Form of its future Government to the Choice of the People, and calling the Citizens together, harangu'd them in Words to this Effect.

IF all the * Strength of Cities lay in the Height of their Ramparts, or the Depth of their Ditches, we should have great Reason to be in Fear for that which we have now built. Are there in Reality any Walls too high to be scaled by a valiant Enemy? And of what Use are Ramparts in intestine Divisions? They may serve for a Defence against sudden Incurfions from Abroad; but it is by Courage and Prudence chiefly, that the Invasions of Foreign Enemies are repelled; and by Unanimity, Sobriety, and Justice, that Domestic Seditions are prevented. Cities fortified by the strongest Bulwarks, have been often seen to yield to Force from without, or to Tumults from within. An exact military

* Rome, properly speaking, says Mr. Hooke, was at first but a very sorry Village, whereof even the principal Inhabitants follow'd their own Ploughs; and until it was rebuilt, after the burning of it by the Gauls, did not deserve the Name of a City. Such were the Beginnings of the Capital of the World!

tary Discipline, and a steady Observance of Civil Polity, are the surest Barriers against these Evils. But there is still another Point of great Importance to be considered. The Prosperity of some rising Colonies, and the speedy Ruin of others, have in a great Measure been owing to their Form of Government. Was there but one manner of ruling States and Cities that could make them happy, the Choice would not be difficult. But I have learnt, that of the various Forms of Government among the *Greeks* and *Barbarians*, there are three which are highly extolled by those who have experienced them; and yet, that no one of these is in all Respects perfect, but each of them hath some innate and incurable Defect. Chuse you then in what manner this City shall be governed. Shall it be by one Man? Shall it be by a select Number of the wisest among us? or shall the Legislative Power be in the People? As for me, I shall submit to whatever Form of Administration you shall please to establish. As I think myself not unworthy to command, so neither am I unwilling to obey. Your having chosen me to be the Leader of this Colony, and your calling the City after my Name, are Honours sufficient to content me; Honours, of which, living or dead, I can never be deprived.

LESSON II.

Romulus was chosen King; and Rome was governed by Kings for upwards of 240 Years, till the Expulsion of Tarquin the 2d, which was occasioned by his Son Sextus ravishing Lucretia, the Wife of Collatinus, a noble Roman. Lucretia, upon receiving this Injury, sent for her Husband, who was then in the Camp at Ardea with Tarquin, and for several of his Friends, and having inform'd them of the Outrage she had received, and engaged them to revenge it, stabbed herself to the Heart, and died before them. The Romans had long groaned under the Tyranny and Cruelties of the Tarquins, and were therefore glad to lay hold on so flagrant and outrageous an Insult, to shake off their Yoke. The famous Junius Brutus, who for some Reasons had mask'd himself, and concealed great Talents, under the Appearance of Idiotism, suddenly threw off his Disguise; and going near to the dying Lady, drew the Ponyard out

of her Bosom, and shewing it all bloody to the Assembly, to their great Astonishment, thus addressed them.

YES, noble Lady, I swear by this Blood, which was once so pure, and which nothing but Royal Villainy could have polluted, that I will pursue *Lucius Tarquinius* the Proud, his wicked Wife and their Children, with Fire and Sword; nor will I ever suffer any of that Family, or of any other whatsoever, to be King in *Rome*: Ye Gods, I call you to witness this my Oath!—There, *Romans*, turn your Eyes to that sad Spectacle—the Daughter of *Lucretius*, *Collatinus's* Wife—she died by her own Hand. See there a noble Lady, whom the Lust of a *Tarquin* reduced to the Necessity of being her own Executioner, to attest her Innocence. Hospitably entertained by her as a Kinsman of her Husband's, *Sextus*, the perfidious Guest, became her brutal Ravisher. The chaste, the generous *Lucretia* could not survive the Insult. Glorious Woman! But once only treated as a Slave, she thought Life no longer to be endured. *Lucretia*, a Woman, disdained a Life that depended on a Tyrant's Will; and shall We, shall Men with such an Example before our Eyes, and after five and twenty Years of ignominious Servitude, shall We, through a Fear of dying, defer one single Instant to assert our Liberty? No, *Romans*, now is the Time; the favourable Moment we have so long waited for, is come. *Tarquin* is not at *Rome*. The *Patricians* are at the Head of the Enterprize. The City is abundantly provided with Men, Arms, and all Things necessary. There is nothing wanting to secure the Success, if our own Courage does not fail us. And shall those Warriors, who have ever been so brave when foreign Enemies were to be subdued, or when Conquests were to be made to gratify the Ambition and Avarice of *Tarquin*, be then only Cowards, when they are to deliver themselves from Slavery? Some of you are perhaps intimidated by the Army which *Tarquin* now commands. The Soldiers, you imagine, will take the Part of their General. Banish so groundless a Fear. The Love of Liberty is natural to all Men. Your fellow Citizens in the Camp feel the Weight of Oppression with as quick a Sense as you that are in *Rome*. They will as eagerly seize the Occasion of throwing off the Yoke. But let us grant there may be some among them, who through Baseness of Spirit, or a bad Education, will be disposed to favour the Tyrant. The Number of these can be but small, and we have Means sufficient in our Hands to reduce them to Reason. They have left us Hostages more dear

dear to them than Life. Their Wives, their Children, their Fathers, their Mothers, are here in the City. Courage *Romans*, the Gods are for us; those Gods, whose Temples and Altars the impious *Tarquin* has profaned by Sacrifices and Libations made with polluted Hands, polluted with Blood, and with numberless unexpiated Crimes committed against his Subjects. Ye Gods, who protected our Fore-fathers, ye *Genii*, who watch for the Preservation and Glory of *Rome*, do you inspire us with Courage and Unanimity in this glorious Cause, and we will to our last Breath defend your Worship from all Profanation.

LESSON III.

After the Expulsion of the Tarquins, Rome was governed by two Consuls, who held their Office during the Space only of a Year, at the Conclusion of which new ones were chosen by the Senate and People. After some Time, the People found themselves very much oppressed by the Patricians; who engrossed the whole Power of the State, and by various Extortions, such as lending them Money at exorbitant Interest, and the like, had got Possession of all their Lands, and often seized their Persons, imprisoned, or used them as Slaves, (the Laws permitting it in Case of the Non-payment of their Debts) in a barbarous Manner. Unable to bear this cruel Treatment, a Number of them, at the Instigation of Sicinnius Bellutus, and another Junius Brutus, took an Opportunity when the State had great Need of their Assistance, to desert their Generals, and retired to a Hill three Miles from Rome. In this Exigence, a Deputation was sent to them from the Senate, persuading them, with many fair Promises, to return. At the Head of this Deputation were T. Lartius, Menenius Agrippa, and M. Valerius, all three in great Esteem; and of whom two had governed the Republic, and commanded her Armies in Quality of Dictator. When they were introduced to the Camp of the Male-contents, and had given an Account of their Commission, Junius Brutus, perceiving his Comrades continued in a profound Silence, and that none of them attempted to make himself an Advocate in the Cause, stepped forward, and thus addressed them.

ONE would imagine, Fellow-Soldiers, by this deep Silence, that you are still awed by that servile Fear in which the *Patricians* and your Creditors kept you so long. Every Man consults the Eyes of the rest, to discover whether there be more Resolution in others than he finds in himself; and not one of you has the Courage to speak in public, that which is the constant Subject of your private Conversation. Do you not know that you are free? This Camp, these Arms, do not they convince you that you are no longer under your Tyrants? And if you could still doubt it, would not this Step which the Senate has taken be sufficient to satisfy you? Those *Patricians*, so haughty and imperious, now send to court us; they no longer make Use either of proud Commands, or cruel Threats; they invite us as their Fellow-Citizens to return into our common City; nay some of our Sovereigns, you see, are so gracious as to come to our very Camp, to offer us a general Pardon. Whence then can proceed this obstinate Silence, after such singular Condescensions? If you doubt the Sincerity of their Promises; if you fear that under the Veil of a few fine Words they conceal your former Chains, why do you not speak? Declare your Thoughts freely. Or, if you dare not open your Mouths, at least hear a *Roman*, who has Courage enough to fear nothing but the not speaking the Truth. [Then turning to *Valerius*,] You invite us to return to *Rome*, but you do not tell us upon what Conditions: Can *Plebeians*, poor, though free, think of being united with *Patricians* so rich, and so ambitious? And even though we should agree to the Conditions you have to offer, what Security will the *Patricians* give us for the Performance, those haughty *Patricians*, who make it a Merit among themselves to have deceived the People? You talk to us of nothing but Pardon and Forgiveness, as if we were your Subjects, and Subjects in Rebellion; but that is the Point to be discussed. Is it the People or the Senate who are in Fault? Which of the two Orders was it, that first violated those Laws of Society, which ought to reign among the Members of the same Republic? This is the Question. In order to judge of this without Prejudice, give me Leave barely to relate a certain Number of Facts, for the Truth of which I will appeal to no other but yourself and your Colleagues. Our State was founded by Kings, and never was the *Roman* People more free and more happy than under their Government. *Tarquin* himself, the last of those Princes, *Tarquin*, so odious to the Senate and the Nobility,

Nobility, favoured our Interests as much as he opposed yours. Nevertheless, to revenge your Wrongs, we drove that Prince from *Rome*; we took Arms against a Sovereign who defended himself only with the Prayers he made to us to leave your Interests, and return to his Obedience. We afterwards cut to Pieces the Armies of *Veii* and *Tarquinius*, which endeavoured to restore him to the Throne. The formidable Power of *Porfenna*, the Famine we underwent during a long Siege, the fierce Assaults, the continual Battles, were all these, or in short, was any thing capable of shaking the Faith which we had given you? Thirty *Latine* Cities united to restore the *Tarquins*. What would you have done then, if we had abandoned you, and joined your Enemies? What Rewards might we not have obtained of *Tarquin*, while the Senate and Nobles would have been the Victims of his Resentment? Who was it that dispersed this dangerous Combination? To whom are you obliged for the Defeat of the *Latines*? Is it not to this People? Is it not to them you owe that very Power which you have since turned against them? What Recompence have we had for the Assistance we gave you? Is the Condition of the *Roman* People one Jot the better? Have you associated them in your Offices and Dignities? Have our poor Citizens found so much as the smallest Relief in their Necessities? On the contrary, have not our bravest Soldiers, oppressed with the Weight of Usury, been groaning in the Chains of their merciless Creditors? What has come of all those vain Promises of abolishing, in Time of Peace, the Debts which the Extortions of the Great had forced us to contract? Scarce was the War finished, but you alike forgot our Services, and your Oaths. With what Design then do you come hither? Why do you try to reduce this People by the Enchantments of your Words? Are there any Oaths so solemn as to bind your Faith? And after all, what would you get by a Union brought about by Artifice, kept up with mutual Distrust, and which must end at last in a Civil War? Let us on both Sides avoid such heavy Misfortunes, let us not lose the Happiness of our Separation; suffer us to depart from a Country where we are loaded with Chains like so many Slaves, and where being reduced to be only Farmers of our own Inheritances, we are forced to cultivate them for the Profit of our Tyrants. So long as we have our Swords in our Hands, we shall be able to open ourselves a Way into more fortunate Climates; and wherever the Gods shall grant us to live in LIBERTY, there we shall find our COUNTRY.

LESSON IV.

By this and frequent Struggles of this Sort, which the People had made before, they at length obtained the Establishment of the Tribuneship, which consisted of two Officers annually chosen out of the Order of the Plebeians, with Authority to prevent the Injustices that might be done to the People, and to defend their Interests both public and private. Rome, by this Establishment, made a great Advance towards a new Change in the Form of her Government. It had passed before from the Monarchic State, to a kind Aristocracy; for upon the Expulsion of Tarquin, the whole Authority did really and in Fact devolve upon the Senate and the Great: But now, by the Creation of the Tribunes, a Democracy began to take Place, and the People, by insensible Degrees, and under different Pretences, got Possession of the much greater Share in the Government. A Famine which raged at Rome, soon after the Establishment of this Office, occasions great Complaints amongst the People; and a large Supply of Corn being procured from Sicily by the Patricians, Coriolanus, a young Senator, who had done great Services to the State as a General, is for taking Advantage of the People's Distress, to get the Tribuneship abolished, which he proposes in the Senate. The Tribunes and the People, enraged at this, determine to prosecute Coriolanus, and, after much Altercation, desire to be heard by the Senate in relation to their Charge against him; where Decius, one of the Tribunes, makes the following Speech.

YOU know, Conscript Fathers, that having, by our Assistance expelled Tarquin, and abolished the Regal Power, you established in the Republic the Form of Government which is now observed in it, and of which we do not complain. But neither can you be ignorant, that in all the Differences which any poor Plebeians had afterwards with wealthy Patricians, those Plebeians constantly lost their Causes, their Adversaries being their Judges, and all the Tribunals being filled with Patricians only. This Abuse was what made Valerius Poplicola, that wise Consul and excellent Citizen, establish the Law which granted an Appeal to the People, from the Decrees of the Senate, and the Judgments of the Consuls.

Such

Such is the Law called *Valeria*, which hath always been looked upon as the Basis and Foundation of the public Liberty. It is to this Law that we now fly for Redress, if you refuse us the Justice we demand upon a Man, black with the greatest Crime that it is possible to commit in a Republic. It is not a single *Plebeian* complaining, it is the whole Body of the *Roman* People, demanding the Condemnation of a Tyrant, who would have destroyed his Fellow-Citizens by Famine, has violated our Magistracy, and forcibly repulsed our Officers, and the *Ædiles* of the Commonwealth. *Coriolanus* is the Man we accuse of having proposed the Abolition of the Tribuneship, a Magistracy made sacred by the most solemn Oaths. What Need is there of a *Senatus-Consultum* to prosecute a Criminal like this? Does not every Man know that those particular Decrees of the Senate are requisite only in unforeseen and extraordinary Affairs, and for which the Laws have as yet made no Provision? But in the present Case, where the Law is so direct, where it expressly devotes to the infernal Gods those that infringe it, is it not to become an Accomplice in the Crime to hesitate in the least? Are you not apprehensive that these affected Delays, this Obstruction you throw in the Way of our Proceedings against the Criminal, by the pretended necessity of a previous Decree of the Senate, will make the People inclined to believe that *Coriolanus* only spoke the Sentiments of you all?

I know that several among you complain it was merely by Violence that we extorted your Consent for the Abolition of the Debts, and the Establishment of the Tribuneship. I will even suppose that in the high Degree of Power, to which you had raised yourselves after the Expulsion of *Tarquinius*, it was neither convenient nor honourable for you to yield up Part of it in Favour of the People; but you have done it, and the whole Senate is bound by the most solemn Oaths never to undo it. After the Establishment of those sacred Laws, which render the Persons of our Tribunes inviolable, will you in compliance with the first ambitious Man that arises, attempt to revoke what makes the Security and Peace of the State? Certainly you never will; and I dare answer for you, so long as I behold in this Assembly those venerable Magistrates who had so great a Share in the Treaty made upon the *Mons Sacer*. Ought you to suffer a Matter like this to be so much as brought into Deliberation? *Coriolanus* is the first, who by his seditious Advice hath endeavoured to break those sacred Bonds which, strengthened by the Laws, unite the several Orders of the State. It is he alone who is

for destroying the Tribunitian Power, the People's *Asylum*, the Bulwark of our Liberty, and the Pledge of our Re-union. In order to force the People's Consent, in order to perpetrate one Crime, he attempts another much greater. He dares even in a holy Place, and in the midst of the Senate, propose to let the People die of Hunger. Cruel and unthinking Man at the same Time! Did he not consider, that this People whom he meant to exterminate with so much Inhumanity, and who are more numerous and powerful than he could wish, being reduced to Despair, would have broken into the Houses of the Rich, forced open those Granaries, and those Cellars which conceal so much Wealth, and would either have fallen under the Power of the *Patricians*, or have totally rooted out that whole Order? Could he imagine that an enraged Populace would in such a Case have hearkened to any Law, but what was dictated by Necessity and Resentment?

For that you may not be unacquainted with the Truth, we would not have perished by a Famine brought upon us by our Enemies: but having called to witness the Gods, *Reven- gers* of Injustice, we would have filled *Rome* with Blood and Slaughter. Such had been the fatal Consequences of the Counsels of that perfidious Citizen, if some Senators, who had more Love for their Country, had not hindered them from taking Effect. It is to you, *Conscript Fathers*, that we address our just Complaints. It is to your Aid, and to the Wisdom of your Decrees, that we have Recourse, to oblige this public Enemy to appear before the whole *Roman* People, and answer for his pernicious Counsels. It is there, *Coriolanus*, that thou must defend thy former Sentiments, if thou darest so to do, or excuse them as proceeding from want of Thought. Take my Advice; leave thy haughty and tyrannical Maxims; make thyself less; become like us; nay put on a Habit of Mourning, so suitable to thy present Fortune. Implore the Pity of thy Fellow-Citizens, and perhaps thou mayest obtain their Favour, and the Forgiveness of thy Faults.

LESSON V.

When Decius left off speaking, all the Senators waited, some with impatient Desire, others with uneasy Apprehensions, to hear how Appius Claudius would declare himself. This Appius was one of those Patricians who had always the most violently opposed the Tribunitial Power. At its first Establishment he foretold the Senate, that they were suffering a Tribunal to be set up, which by Degrees would rise against their Authority, and at length destroy it. When it came to his Turn to speak, he deliver'd himself thus.

YOU know, Conscrip't Fathers, that I have long opposed, and frequently alone, that too great Easiness with which you grant the People whatever they demand. Perhaps I made myself troublesome, when I so frankly laid before you the Misfortunes which I presaged would follow, from our Reunion with the Deserters from the Commonwealth. The Event however has but too well justified my Apprehensions. That Share of Power, which you yielded up to those seditious Men, is now turned against yourselves. The People punish you by means of your own Benefactions; they take Advantage of your Favour to ruin your Authority. It is in vain for you to attempt to hide from yourselves the Danger which the Senate is in? you cannot but see there is a Design to change the Form of our Government: The Tribunes make gradual Advances to the Tyranny. At first the only Demand was the Abolition of the Debts; and this People, who are now so haughty, and who endeavour to make themselves the supreme Judges of the Senators, then thought they stood in Need of a Pardon, for the disrespectful Manner in which they sued for that Concession.

Your Easiness gave Occasion to new Pretensions; the People would have their particular Magistrates. You know how earnestly I opposed these Innovations; but in spite of all I could do, you assented in this Point also; you allowed the People to have Tribunes, that is to say, perpetual Ring-leaders of Sedition. Nay, the People intoxicated with Fury, would have this new Magistracy consecrated in a particular Manner, such as had never been practised, not even in favour of the Consulship, the first Dignity in the Republick. The Senate consented to every thing, not so much out of Kind-

nests for the People, as want of Resolution, the Persons of the Tribunes were declared sacred and inviolable, and a Law made to that Effect. The People required that it should be confirmed by the most solemn Oaths; and that Day, *O Fathers!* you swore upon the Altars the Destruction of yourselves and Children. What has been the Fruit of all these Favours? They have only served to make you contemptible in the Eyes of the People, and to increase the Pride and Insolence of their Tribunes, who have made to themselves new Rights and Privileges. These modern Magistrates, who ought to live as mere private Men, take upon them to convene the Assemblies of the People, and without our Privy procure Laws to be enacted by the Voices of a base Rabble.

It is to so odious a Tribunal that they now summon a *Patrician*, a Senator, a Citizen of your Order; in a word, *Coriolanus*, that great Captain, and withal that good Man, yet more illustrious for his Adherence to the Interests of the Senate, than for his Valour. They presume to make it a Crime in a Senator to speak his Opinion in full Senate, with that Freedom so becoming a *Roman*; and if yourselves had not been his Buckler and Defence, they had assassinated him even in your Presence. The Majesty of the Senate was just going to be violated by this Murder; the Respect due to your Dignity was forgot, and you yourselves were losing both your Empire and your Liberty.

The Resolution and Courage which you shewed upon this last Occasion, in some measure awakened these Madmen from their drunken Fit. They seem now to be ashamed of a Crime which they could not compleat; they desist from violent Methods, because they have found them unsuccessful, and they seemingly have Recourse to Justice, and the Rules of Law.

But what is this Justice, immortal Gods! which these Men of Blood would introduce? They endeavour, by Appearances of Submission, to surprize you into a *Senatus-Consultum*, which may give them Power to drag the best Citizen of *Rome* to Punishment. They alledge the *Lex Valeria* as the Rule of your Conduct; but does not every body know, that this Law, which allows of Appeals to the Assembly of the People, relates only to such poor *Plebeians*, as, being destitute of all other Protection, might be oppressed by the Credit of a strong Cabal? The Text of the Law is plain; it expressly says, that a Citizen condemned by the Consuls shall have Liberty to appeal to the People. *Poplicola*, by this Law, only provided a Refuge for those unhappy Men, who had Reason to complain of having been condemned by prejudiced Judges. The Design of the Law,

Law, was only to have their Causes heard over again; and when you afterwards consented to the Creation of the Tribunes, neither you, nor even the People themselves, intended any thing more in the Establishment of those new Magistrates, than that this Law might have Protectors, and the Poor be provided with Advocates, who might prevent their being oppressed by the Great. What Relation is there between such a Law, and the Case of a Senator, a Man of an Order superior to the People, and who is accountable for his Conduct to none but the Senate? To shew that the *Lex Valeria* relates only to *Plebeians*; for about seventeen Years that it has been made, let *Decius* give me one single Instance of a *Patrician* called in Judgment before the People by that Law, and our Dispute will be at an End. And indeed what Justice would there be in delivering up a Senator to the Fury of the Tribunes, and to suffer the People to be Judges in their own Cause; as if their tumultuous Assemblies, directed by such seditious Magistrates, could be without Prejudice, without Hatred, without Passion? Thus, O Fathers, it is my Advice, that before you come to any Determination, you maturely consider, that in this Affair your Interests are inseparable from those of *Coriolanus*. As to the rest, I am not for your revoking the Favours you have granted the People, by whatever means they obtained them; but I cannot forbear exhorting you to refuse boldly for the future whatever they shall endeavour to obtain of you contrary to your own Authority, and the Form of our Government.

LESSON VI.

It appears from these two Speeches of Decius and Appius, that the Business of Coriolanus was only used as a Colour to Affairs of greater Importance. The true Cause of the Dispute and Animosity of the two Parties was this, That the Nobles and Patricians pretended a Right of Succession to the Regal Authority, upon the Expulsion of Tarquin, and that the Government ought to be purely Aristocratic; whereas the Tribunes, by new Laws, endeavoured to turn it into a Democracy, and to bring the whole Authority into the Hands of the People. M. Valerius, an old experienced Senator, and a true Republican, displeased to see those of his own Order constantly affecting

setting a Distinction and Power, ever odious in a free State, spoke as follows.

WE are made to fear, that the public Liberty will be in Danger, if we grant so much Power to the People, and allow them to try those of our Order who shall be accused by the Tribunes. I am persuaded on the contrary, that nothing is more likely to preserve it. The Republic consists of two Orders, *Patricians* and *Plebeians*; the Question is, Which of those two Orders may more safely be trusted with the Guardianship of that sacred *Depositum*, our Liberty? I maintain, that it will be more secure in the Hands of the People, who desire only not to be oppressed, than in those of the Nobles, who all have a violent Thirst of Dominion. The Nobles, invested with the prime Magistracies, distinguished by their Birth, their Wealth, and their Honours, will always be powerful enough to hold the People to their Duty; and the People, when they have the Authority of the Laws, being naturally Haters and jealous of all exalted Power, will watch over the Actions of the Great, and, by the Dread of a popular Enquiry and Judgment, keep a Check upon the Ambition of such *Patricians* as might be tempted to aspire to the Tyranny. You abolished the Royalty, *Conscript Fathers*, because the Authority of a single Man grew exorbitant. Not satisfied with dividing the sovereign Power between two annual Magistrates, you gave them a Counsel of three hundred Senators, to be Inspectors over their Conduct, and Moderators of their Authority. But this Senate, so formidable to the Kings and to the Consuls, has nothing in the Republic to ballance its Power. I know very well, that hitherto there is all the Reason in the World to applaud its Moderation: But who can say whether we are not obliged for this to our fear of Enemies abroad, and to those continual Wars which we have been forced to maintain? Who will be answerable that our Successors, growing more haughty and more potent by a long Peace, shall not make Attempts upon the Liberty of our Country, and that in the Senate there shall not arise some strong Faction, whose Leader will find means to become the Tyrant of his Country, if there be not at the same time some other Power, out of the Senate, to withstand such ambitious Enterprizes, by impeaching the Authors and Abettors of them before the People?

Perhaps the Question will be asked me, Whether the same Inconvenience is not to be apprehended from the People, and whether it is possible to make sufficient Provision, that there shall

shall not at some time arise among the Plebeians, a Head of a Party, who will abuse his Influence over the Minds of the Multitude, and under the old Pretence of defending the People's Interests, in the end invade both their Liberty and that of the Senate? But you well know, that upon the least Danger which the Republic may seem to be in on that Side, our Consuls have Power to name a Dictator, whom they will never chuse but from among your own Body; that this supreme Magistrate, absolute Master of the Lives of his Fellow-Citizens, is able by his sole Authority to dissipate a popular Faction; and the Wisdom of our Laws hath allowed him that formidable Power but for six Months, for fear he should abuse it, and employ in the Establishment of his own Tyranny, an Authority entrusted with him only to destroy that of any other ambitious Men.

Thus with a mutual Inspection the Senate will be watchful over the Behaviour of the Consuls, the People over that of the Senate; and the Dictator, when the State of Affairs requires the Intervention of such a Magistrate, will curb the Ambition of all. The more Eyes there are upon the Conduct of every Branch of our Legislature, the more secure will be our Liberty, and the more perfect our Constitution.

The Issue of this Debate was, that Coriolanus was given up to be tried by the Tribunes of the People; by whom he was condemned to perpetual Banishment.

LESSON VII.

In all the Struggles between the Patricians and the People, the latter generally carried their Points; insomuch, that in Process of Time the greatest Part of the Power of the Commonwealth of Rome came into the Hands of the Tribunes. They called Assemblies of the People when they pleased, and in those Assemblies frequently annulled the Decrees of the Senate. Nothing could be concluded without their Consent, which they expressed by subscribing the Letter T at the Bottom of the Decree. They had it in their Power to prevent the Execution of any Decree, without giving any Reason for it, and merely by subscribing VETO. They sometimes called before the People even the Consuls and Dictators to account for their Conduct. About forty Years after the Affair of Coriolanus, during the Consul-

ship of Quinctius Capitolinus and Agrippa Furius, the same Dissentions are again revived, insomuch that though the Æqui and Volsci, taking Advantage of these Disorders, ravage the Country to the very Gates of Rome, the Tribunes forbid the necessary Levies of Troops to oppose them. Quinctius however, a Senator of great Reputation, well beloved, and now in his fourth Consulate, gets the better of this Opposition, by the following Speech.

THOUGH I am not conscious, O Romans, of any Crime by me committed, it is yet with the utmost Shame and Confusion that I appear in your Assembly. You have seen it—Posterity will know it—In the fourth Consulship of *Titus Quinctius*, the *Æqui* and *Volsci* (scarce a Match for the *Hernici* alone) came in Arms to the very Gates of *Rome*, and went away again unchastised! The Course of our Manners indeed, and the State of our Affairs have long been such, that I had no reason to preface much Good; but could I have imagined, that so great an Ignominy would have befallen me this Year, I would by Death or Banishment (if all other Means had failed) have avoided the Station I am now in. What! might *Rome* then have been taken, if those Men who were at our Gates had not wanted Courage for the Attempt?—*Rome* taken, while I was Consul!—Of Honours I had sufficient—of Life enough—more than enough—I should have died in my third Consulate. But who are they that our dastardly Enemies thus despise? the Consuls? or you *Romans*? If we are in fault, depose us, punish us yet more severely. If you are to blame—may neither Gods nor Men punish your Faults! only may you repent. No, *Romans*, the Confidence of our Enemies is not owing to their Courage, or to their Belief of your Cowardice: They have been too often vanquished not to know both themselves and you. Discord, Discord, is the Ruin of this City. The eternal Disputes between the Senate and the People are the sole Cause of our Misfortunes. While we will set no Bounds to our Domination, nor you to your Liberty; while you impatiently endure *Patrician* Magistrates, and we *Plebeian*, our Enemies take Heart, grow elated and presumptuous. In the Name of the immortal Gods, what is it, *Romans*, you would have? You desired Tribunes; for the Sake of Peace we granted them. You were eager to have Decemvirs; we consented to their Creation. You grew weary of these Decemvirs; we obliged them to abdicate. Your Hatred pursued them when reduced to be private Men; and we suffered you to put to Death or banish *Patricians* of the

first Rank in the Republick. You insisted upon the Restoration of the Tribuneship, we yielded : we quietly saw Consuls of your own Faction elected. You have the Protection of your Tribunes, and the Privilege of *Appeal* ; the *Patricians* are subjected to the Decrees of the *Commons*. Under Pretence of equal and impartial Laws, you have invaded our Rights, and we have suffered it, and we still suffer it. When shall we see an End of Discord ? When shall we have one Interest, and one common Country ? Victorious and triumphant, you shew less Temper than we under our Defeat. When you are to contend with *us*, you can seize the *Aventine Hill*, you can possess yourselves of the *Mons Sacer*. The *Enemy* is at our Gates, the *Æsquiline* is near being taken, and no Body stirs to hinder it. But against *us* you are valiant, against *us* you can arm with all Diligence. Come on then, besiege the Senate-House, make a Camp of the *Forum*, fill the Jails with our chief Nobles, and when you have atchieved these glorious Exploits, then at least sally out at the *Æsquiline* Gate with the same fierce Spirits against the *Enemy*. Does your Resolution fail you for this ? Go then, and behold from our Walls your Lands ravaged, your Houses plundered and in Flames, the whole Country laid Waste with Fire and Sword. Have you any thing here to repair these Damages ? Will the Tribunes make up your Losses to you ? They will give you Words as many as you please ; bring Impeachments in abundance against the prime Men in the State ; heap Laws upon Laws ; Assemblies you shall have without End : But will any of you return the richer from those Assemblies ? Extinguish, O *Romans*, these fatal Divisions ; generously break this cursed Inchantment, which keeps you buried in a scandalous Inaction. Open your Eyes, and consider the Management of those ambitious Men, who to make themselves powerful in their Party, study nothing but how they may foment Divisions in the Commonwealth. If you can but summon up your former Courage, if you will now march out of *Rome* with your Consuls, there is no Punishment you can inflict which I will not submit to, if I do not in a few Days drive those Pillagers out of our Territory. This Terror of War (with which you seem so grievously struck) shall quickly be removed from *Rome* to their own Cities.

LESSON VIII.

In the following Year, M. Genucius and C. Curtius being Consuls, the Commons of Rome demand that the Plebeians may be admitted into the Consulship, and that the Law prohibiting Patricians and Plebeians from intermarrying, may be repealed. In Support of this Demand, Canuleius, one of the Tribunes of the People, thus delivered himself.

WHAT an Insult upon us is this ! If we are not so rich as the *Patricians*, are we not Citizens of *Rome* as well as they ? Inhabitants of the same Country ? Members of the same Community ? The Nations bordering upon *Rome*, and even Strangers more remote, are admitted not only to Marriages with us, but to what is of much greater Importance, the *Freedom of the City*. Are we, because we are Commoners, to be worse treated than Strangers ? And when we demand that the People may be free to bestow their Offices and Dignities on whom they please, do we ask any thing unreasonable or new ? Do we claim more than their original inherent Right ? What Occasion then for all this Uproar, as if the Universe was falling to Ruin ? They were just going to lay violent Hands upon me in the Senate-house. What ! must this Empire then be unavoidably overturned, must *Rome* of Necessity sink at once, if a *Plebeian*, worthy of the Office, should be raised to the Consulship ? The *Patricians*, I am persuaded, if they could, would deprive you of the common Light. It certainly offends them that you breathe, that you speak, that you have the Shapes of Men. Nay, but to make a Commoner a Consul would be, say they, a most enormous Thing. *Numa Pompilius*, however, without being so much as a *Roman* Citizen, was made King of *Rome*. The elder *Tarquin*, by Birth not even an *Italian*, was nevertheless placed upon the Throne. *Servius Tullius*, the Son of a Captive Woman (nobody knows who his Father was) obtained the Kingdom as the Reward of his Wisdom and Virtue. In those Days no man, in whom Virtue shone conspicuous, was rejected, or despised on account of his Race and Descent. And did the State prosper the less for that ? Were not those Strangers the very best of all our Kings ? And supposing now that a *Plebeian* should have their Talents and Merit, must not he be suffered to govern

vern us? Must we rather chuse such Governors as the Decemvirs? Those excellent Magistrates, I think, were mostly *Patricians*. But we find, that upon the Abolition of the Regal Power, no Commoner was chosen to the Consulate. And what of that? Before *Numa's* Time there was no Pontifices in *Rome*. Before *Servius Tullius's* Days there was no *Census*, no Division of the People into Classes and Centuries. Who ever heard of Consuls before the Expulsion of *Tarquin the Proud*? Dictators, we all know, are of modern Invention; and so are the Offices of Tribunes, *Ædiles*, *Questors*. Within these ten Years we have made Decemvirs, and we have unmade them. Is nothing to be done but what has been done before? That very Law forbidding Marriages of *Patricians* with *Plebeians*, is not that a new Thing? Was there any such Law before the *Decemvirs* enacted it? And a most shameful one it is in a free State. Such Marriages, it seems, will taint the pure Blood of the Nobility! Why, if they think so, let them take Care to match their Sisters and Daughters with Men of their own Sort. No *Plebeian* will do Violence to the Daughter of a *Patrician*. Those are Exploits for our prime Nobles. There is no need to fear that we shall force any Body into a Contract of Marriage. But to make an exprefs Law to prohibit Marriages of *Patricians* with *Plebeians*, what is this, but to show the utmost Contempt of us, and to declare one Part of the Community to be impure and unclean? Why do they not lay their wise Heads together to hinder rich Folks from matching with poor? They talk to us of the Confusion there will be in Families, if this Statute should be repealed. I wonder they do not make a Law against a Commoner's living near a Nobleman, or going the same Road that he is going, or being present at the same Feast, or appearing in the same Market-Place. They might as well pretend, that these things make Confusion in Families, as that Inter-marriages will do it. Doth not every Body know, that the Children will be ranked according to the Quality of the Father, let him be a *Patrician* or *Plebeian*? In short, it is manifest enough, that we have nothing in View but to be treated as Men and Citizens; nor can they who oppose our Demand have any Motive to do it, but the love of Domineering. I would fain know of you Consuls and *Patricians*, is the Sovereign Power in the People of *Rome*, or in You? I hope you will allow, that the People can at their Pleasure either make a Law, or repeal one. And will you then, as soon as any Law is proposed to them, pretend to list them immediately for the War, and

hinder them from giving their Suffrages by leading them into the Field? Hear me, Consuls: Whether the News of the War you talk of be true, or whether it be only a false Rumour, spread abroad for nothing but a Colour to send the People out of the City, I declare, as Tribune, that this People, who have already so often spilt their Blood in our Country's Cause, are again ready to arm for its Defence and its Glory, if they may be restored to their natural Rights, and you will no longer treat us like Strangers in our own Country. But if you account us unworthy of your Alliance by Inter-marriages, if you will not suffer the Entrance to the chief Offices in the State to be open to all Persons of Merit indifferently, but will confine our choice Magistrates to the Senate alone; talk of Wars as much as ever you please; paint in your ordinary Discourses the League and Power of our Enemies ten times more dreadful than you do now, I declare that this People, whom you so much despise, and to whom you are nevertheless indebted for all your Victories, shall never more enlist themselves; not a Man of them shall take Arms, not a Man of them shall expose his Life for imperious Lords, with whom he can neither share the Dignities of the State, nor in private Life have any Alliance by Marriage.

LESSON IX.

You have seen, by the foregoing Speeches, the Progress of the Struggles between the Patricians and the Plebeians, which continued for many Years; the People always encroaching more and more upon the Privileges of the Patricians, till at length all the great Offices of the State became equally common to the one and the other. The following Speech, which was spoken above a hundred Years after the foregoing one, may serve as an Instance and a Proof of that great Simplicity of Manners, public Virtue, and noble Spirit, which raised this People to that Height of Power and Dominion, which they afterwards attained. The Occasion of it was this. The Tarentines, having a Quarrel with the Romans, invite Pyrrhus King of Epirus to their Assistance, who lands with his Forces in Italy, and defeats the Roman Army under the Command of Lævinus. After this Battle,

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Fabritius, with two other Roman Senators, is sent to Tarentum to treat with Pyrrhus about the Exchange of Prisoners. The King, being informed of the great Abilities, and great Poverty of Fabritius, hinted, in a private Conversation with him, the Unsuitableness of such Poverty to such distinguished Merit, and that if he would assist him to negotiate with the Romans an honourable Peace for the Tarentines, and go with him to Epirus, he would bestow such Riches upon him, as should put him, at least, upon an Equality with the most opulent Nobles of Rome. The Answer of Fabritius was to this Effect.

AS to my Poverty, you have indeed, Sir, been rightly informed. My whole Estate consists in a House of but mean Appearance, and a little Spot of Ground, from which, by my own Labour, I draw my Support. But if, by any Means, you have been persuaded to think, that this Poverty makes me less considered in my Country, or in any Degree unhappy, you are extremely deceived. I have no Reason to complain of Fortune, she supplies me with all that Nature requires; and if I am without Superfluities, I am also free from the Desire of them. With these, I confess, I should be more able to succour the Neccessitous, the only Advantage for which the Wealthy are to be envied; but as small as my Possessions are, I can still contribute something to the Support of the State, and the Assistance of my Friends. With regard to Honours, my Country places me, poor as I am, upon a Level with the richest: For Rome knows no Qualifications for great Employments but Virtue and Ability. She appoints me to officiate in the most august Ceremonies of Religion; she intrusts me with the Command of her Armies; she confides to my Care the most important Negotiations. My Poverty does not lessen the Weight and Influence of my Counsels in the Senate; the Roman People honour me for that very Poverty which you consider as a Disgrace; they know the many Opportunities I have had in War, to enrich myself without incurring Censure; they are convinced of my disinterested Zeal for their Prosperity; and, if I have any thing to complain of in the Return they make me, it is only the Excess of their Applause. What Value then can I set upon your Gold and Silver? What King can add any thing to my Fortune? Always attentive to discharge the Duties incumbent on me, I have a Mind free from SELF-REPROACH, and I have an HONEST FAME.

LESSON X.

*The two following Speeches are of a different kind from any of the foregoing. They are the Speeches of two great Generals, at the Head of their Armies, before an Engagement. It was at the Beginning of the second Punic War, that Hannibal the Carthaginian General made that surprizing March over the Alps with his Army, and entered Italy. He was met near the Banks of the Po by Publius Scipio, with the Roman Army. The two Generals are said to have conceived a high Opinion of each other. Hannibal's Name had been long renowned; and that Scipio must be a Captain of eminent Worth, the Carthaginian had well concluded, from the Romans having chosen him, preferably to all others, to be his Opponent. But this mutual Impression was become much stronger, by the hardy Enterprize of the one to march over the Alps, and the happy Execution of it; and the expeditious Courage of the other in coming from the Banks of the Rhone, to meet him, at the Foot of those Mountains. But Scipio, who was but newly appointed their General, thought proper to assemble his Soldiers before the * Engagement, and endeavoured to animate their Courage by the following Words.*

WERE you, Soldiers, the same Army which I had with me in Gaul, I might well forbear saying any thing to you at this time. For what occasion could there be to use Exhortation to a Cavalry, that had so signally vanquished the Squadrons of the Enemy upon the Rhone, or to Legions, by whom that same Enemy flying before them to avoid a Battle, did in effect confess themselves conquered? But as those Troops, having been inrolled for Spain, are there with my Brother Cneius, making War under my Auspices (as was the Will of the Senate and People of Rome) I, that you might have a Consul for your Captain against Hannibal and the Carthaginians, have freely offered myself for this War. You then have a new General, and I a new Army. In this

* This Battle was fought on the Banks of the Ticin, a small River which runs into the Po, and is called the Battle of the Ticin. Scipio received a dangerous Wound, and had been left upon the Place, if his Son, a mere Youth, (afterwards the great Africanus) had not, by a surprizing Effort of Courage, brought him off. The Romans were obliged to retire.

this Circumstance a few Words from *me* to *you* will be neither improper nor unseasonable. And that you may not be unapprized of what sort of Enemies you are going to encounter, or of what is to be feared from them, they are the very same whom, in a former War, you vanquished both by Land and Sea; the same from whom you took *Sicily* and *Sardinia*, and who have been these twenty Years your Tributaries. You will not, I presume, march against *these* Men with only that Courage, with which you are wont to face other Enemies, but with a certain Anger and Indignation, such as you would feel, if you saw your Slaves on a sudden rise up in Arms against you. Conquered and enslaved, it is not Boldness, but Necessity that urges them to Battle: Unless you can believe that those who avoided fighting when their Army was entire, have acquired better Hope by the Loss of two thirds of their Horse and Foot, in the Passage of the *Alps*.

But you heard perhaps, that, though they are few in Number, they are Men of stout Hearts and robust Bodies, Heroes of such Strength and Vigour, as nothing is able to resist.— Mere Effigies! nay Shadows of Men! Wretches emaciated with Hunger, and benumbed with Cold! bruised and battered to pieces among the Rocks and craggy Cliffs! their Weapons broke, and their Horses weak and foundered! Such are the Cavalry, and such the Infantry, with which you are going to contend; not Enemies, but the Fragments of Enemies. There is nothing which I more apprehend, than that it will be thought, *Hannibal* was vanquished by the *Alps*, before we had any Conflict with him. But perhaps it was fitting that so it should be; and that with a People and a Leader, who had violated Leagues and Covenants, the Gods themselves, without Man's Help, should begin the War, and bring it near to a Conclusion; and that we, who, next to the Gods, have been injured and offended, should happily finish what they have begun. I need not be in any fear, that you should suspect me of saying these things merely to encourage you, while inwardly I have different Sentiments. What hindered me from going into *Spain*? that was my Province; where I should have had the less-dreaded *Asdrubal*, not *Hannibal* to deal with. But hearing, as I passed along the Coast of *Gaul*, of this Enemy's March, I landed my Troops, sent the Horse forward, and pitched my Camp upon the *Rhone*. A Part of my Cavalry encountered and defeated that of the Enemy; my Infantry not being able to overtake theirs, which fled before us, I returned to my Fleet, and with all the Expedition I could use in so long a Voyage by Sea and Land, am come to

meet them at the Foot of the *Alps*. Was it then my Inclination to avoid a Contest with this tremendous *Hannibal*? And have I lit upon him only by accident and unawares? Or am I come on purpose to challenge him to the Combat? I would gladly try, whether the Earth, within these twenty Years, has brought forth a new kind of *Carthaginians*, or whether they be the same sort of Men who fought at the *Ægates*; and whom, at *Eryx*, you suffered to redeem themselves at eighteen *Denarii per Head*: Whether this *Hannibal*, for Labours and Journeys, be, as he would be thought, the Rival of *Hercules*; or whether he be what his Father left him, a Tributary, a Vassal, a Slave of the *Roman People*. Did not the Consciousness of his wicked Deed at *Saguntum* torment him, and make him desperate, he would have some Regard, if not to his conquered Country, yet surely to his own Family, to his Father's Memory, to the Treaty written with *Amilcar's* own Hand. We might have starved them in *Eryx*; we might have passed into *Africa* with our victorious Fleet, and in a few Days have destroyed *Carthage*. At their humble Supplication we pardoned them; we released them, when they were closely shut up without a Possibility of escaping; we made Peace with them when they were conquered. When they were distressed by the *African War*, we considered them, we treated them as a People under our Protection. And what is the Return they make us for all these Favours? Under the Conduct of a hare-brained young Man, they come hither to overturn our State, and lay waste our Country.—I could wish indeed, that it were not so; and that the War we are now engaged in concerned only our own Glory, and not our Preservation. But the Contest at present is not for the Possession of *Sicily* and *Sardinia*, but of *Italy* itself. Nor is there, behind us, another Army, which, if we should not prove the Conquerors, may make head against our victorious Enemies. There are no more *Alps* for them to pass, which might give us leisure to raise new Forces. No, Soldiers, here you must make your Stand, as if you were just now before the Walls of *Rome*. Let every one reflect, that he is now to defend, not his own Person alone, but his Wife, his Children, his helpless Infants. Yet let not private Considerations alone possess our Minds; let us remember that the Eyes of the Senate and People of *Rome* are upon us, and that as our Force and Courage shall now prove, such will be the Fortune of that City, and of the *Roman Empire*.

LESSON XI.

Hannibal, on the other Side, made use of a new kind of Rhetoric to inspire his Soldiers with Resolution. He gave Arms to several Mountaineers whom he had taken Prisoners in his Passage over the Alps, and propos'd to them to fight two and two to the Death of one of them, in the Sight of his Army; promising Liberty and a compleat Suit of Armour, with a War-horse, to such of them as came off victorious. From the Joy with which the Prisoners accepted these Conditions, and the Sentiments which Hannibal observ'd in his Troops on beholding these Conflicts, he took Occasion to give them a more lively Image of their present Situation; which laid them under the absolute Necessity of conquering or dying. His Speech was to this Effect.

IF in the Estimation of your own Fortune, you will but bear the same Mind which you just now did, in contemplating the Fortune of others, the Victory, Soldiers, is ours. What you have seen, was not a meer Shew for Amusement, but a Representation of your own real Condition. I know not whether you or your Prisoners be encompassed by Fortune with the stricter Bonds and Necessities. Two Seas enclose you on the right and left;—not a Ship to fly to for escaping. Before you is the *Po*, a River broader and more rapid than the *Rhone*; behind you are the *Alps*, over which, even when your Numbers were undiminished, you were hardly able to force a Passage. Here then, Soldiers, you must either conquer or die, the very first Hour you meet the Enemy. But the same Fortune which has thus laid you under the Necessity of fighting, hath set before your Eyes those Rewards of Victory, than which no Men are ever wont to wish for greater from the immortal Gods. Should we by our Valour recover only *Sicily* and *Sardinia*, which were ravished from our Fathers, those would be no inconsiderable Prizes. Yet, what are those? The Wealth of *Rome*, whatever Riches she has heaped together from the Spoils of Nations, all these, with the Masters of them, will be yours. You have been long enough employed in driving the Cattle upon the vast Mountains of *Lusitania* and *Cultiberia*; you have hitherto met with no Reward worthy of the Labours and Dangers you have undergone. The Time is now come to reap the full Recompence of your toilsome Marches over so many Mountains and Rivers, and through so many Nations, all of them

them in Arms. This is the Place, which Fortune has appointed to be the Limits of your Labours ; it is here that you will finish your glorious Warfare, and receive an ample Recompense of your compleated Service. For I would not have you imagine, that Victory will be as difficult as the Name of a ROMAN WAR is great and sounding. It hath often happened that a despised Enemy has given a bloody Battle, and the most renowned Kings and Nations have by a small Force been overthrown. And if you but take away that Glitter of the *Roman* Name, what is there, wherein they may stand in Competition with you ? For (to say nothing of your Service in War for twenty years together with so much Valour and Success) from the very Pillars of *Hercules*, from the Ocean, from the utmost Bounds of the Earth, through so many warlike Nations of *Spain* and *Gaul*, are you not come hither victorious ? And with whom are you now to fight ? With raw Soldiers, an undisciplined Army, beaten, vanquished, besieged by the *Gauls* the very last Summer, an Army unknown to their Leader, and unacquainted with him.

Or shall I, who was *born*, I might almost say, but certainly *brought up* in the Tent of my Father, that most excellent General, shall I, the Conqueror of *Spain* and *Gaul*, and not only of the *Alpine* Nations, but, which is greater yet, of the *Alps* themselves, shall I compare myself with this Half-year-Captain ? A Captain, before whom should one place the two Armies, without their Ensigns, I am persuaded he would not know to which of them he is Consul ? I esteem it no small Advantage, Soldiers, that there is not one among you, who has not often been an Eye-witness of my Exploits in War ; not one, of whose Valour I myself have not been a Spectator, so as to be able to name the Times and Places of his noble Atchievements ; that with Soldiers, whom I have a thousand Times praised and rewarded, and whose Pupil I was, before I became their General, I shall march against an Army of Men Strangers to one another.

On what Side soever I turn my Eyes, I behold all full of Courage and Strength ; a *Veteran* Infantry, a most gallant Cavalry ; you, my Allies, most faithful and valiant ; you *Carthaginians*, whom not only your Country's Cause, but the justest Anger impels to Battle. The Hope, the Courage of Assailants is always greater, than those who act upon the Defensive. With hostile Banners display'd, you are come down upon *Italy* ; you bring the War. Grief, Injuries, Indignities fire your Minds, and spur you forward to Revenge.--

First

First they demanded *me* ; that I, your General, should be delivered up to them ; next, *all you*, who had fought at the Siege of *Saguntum* ; and we were to be put to Death by the extreamest Tortures. Proud and cruel Nation ! Every Thing must be yours, and at your Disposol ? You are to prescribe to us, with whom we shall make War, with whom we shall make Peace ? You are to set us Bounds ; to shut us up within Hills and Rivers ; but *you*, you are not to observe the Limits which yourselves have fixed ? *Pass not the IBERUS*. What next ? *Touch not the SAGUNTINES* ; *SAGUNTVM* is upon the *IBERUS*, move not a Step towards that City. It is a small Matter then, that you have deprived us of our ancient Possessions, *Sicily* and *Sardinia* ; you would have *Spain* too ? Well, we shall yield *Spain* ; and then—you will pass into *Africa*. Will pass, did I say ?—This very Year they ordered one of their Consuls into *Africa*, the other into *Spain*. No, Soldiers, there is nothing left for us but what we can vindicate with our Swords. Come on then. Be Men. The *Romans* may with more Safety be Cowards ; they have their own Country behind them, have Places of Refuge to fly to, and are secure from Danger in the Roads thither : but for *you*, there is no middle Fortune between Death and Victory. Let this be but well fixed in your Minds, and once again, I say, *you are CONQUERORS*.

LESSON XII.

The two following Speeches are those preceding the Battie of Zama ; which concluded the second Punic War to the Advantage of the Romans, after it had lasted 17 Years. They are different from the two former, as they relate to a Treaty of Peace. The two Generals were Hannibal and the famous Scipio Africanus, Son of the former Scipio. An Interview was desired by Hannibal, and agreed to by Scipio. The Place pitch'd upon was a large Plain between the two Camps, entirely open, and where no Ambush could be laid. The two Generals rode thither, escorted by an equal Number of Guards ; from whom separating, and each attended only by an Interpreter, they met in the Mid-way. Both remained for a while silent, viewing each other with mutual Admiration. Hannibal at length spoke thus.

SINCE Fate hath so ordained it, that I, who began the War, and who have been so often on the Point of ending

ing it by a compleat Conquest, should now come of my own Motion, to ask a Peace; I am glad that it is of you, *Scipio*, I have the Fortune to ask it. Nor will this be among the least of your Glories, that *Hannibal*, victorious over so many *Roman* Generals, submitted at last to you.

I could wish, that our Fathers and we had confined our Ambition within the Limits, which Nature seemed to have prescribed to it; the Shores of *Africa*, and the Shores of *Italy*. The Gods did not give us that Mind. On both Sides we have been so eager after foreign Possessions, as to put our own to the Hazard of War. *Rome* and *Carthage* have had, each in her Turn, the Enemy at her Gates. But since Errors past may be more easily blamed than corrected, let it now be the Work of you and me, to put an End, if possible, to the obstinate Contention. For my own Part, my Years, and the Experience I have had of the Instability of Fortune, inclines me to leave nothing to her Determination which Reason can decide. But much I fear, *Scipio*, that your Youth, your want of the like Experience, your uninterrupted Success, may render you averse from the Thoughts of Peace. He whom Fortune has never failed, rarely reflects upon her Inconstancy. Yet without recurring to former Examples, my own may perhaps suffice to teach you Moderation. I am that same *Hannibal* who, after my Victory at *Cannæ*, became Master of the greatest Part of your Country, and deliberated with myself what Fate I should decree to *Italy* and *Rome*. And now—see the Change! Here, in *Africa*, I am come to treat with a *Roman*, for my own Preservation and my Country's. Such are the Sports of Fortune. Is she then to be trusted because she smiles? An advantageous Peace is preferable to the Hope of Victory. The one is in your own Power, the other at the Pleasure of the Gods. Should you prove victorious, it would add little to your own Glory, or the Glory of your Country; if vanquished, you lose in one Hour all the Honour and Reputation you have been so many Years acquiring. But what is my Aim in all this? That you should content yourself with our Cession of *Spain*, *Sicily*, *Sardinia*, and all the Islands between *Italy* and *Africa*. A Peace on these Conditions will, in my Opinion, not only secure the future Tranquility of *Carthage*, but be sufficiently glorious for you, and for the *Roman* Name. And do not tell me, that some of our Citizens dealt fraudulently with you in the late Treaty: It is I, *Hannibal*, that now ask a Peace; I ask it because I think it expedient for my Country; and, thinking it expedient, I will inviolably maintain it.

LESSON XIII.

The Answer of SCIPIO was to this Effect.

I KNEW very well, *Hannibal*, that it was the hope of your Return which embolden'd the *Carthaginians* to break the Truce with us, and to lay aside all Thoughts of a Peace, when it was just upon the Point of being concluded; and your present Proposal is a Proof of it. You retrench from their Concessions every thing but what we are, and have been long, possessed of. But as it is your Care that your fellow Citizens should have the Obligation to you of being eased from a great Part of their Burthen, so it ought to be mine; that they draw no Advantage from their Perfidiousness. No Body is more sensible than I am of the Weakness of Man, and the Power of Fortune, and that whatever we enterprize is subject to a thousand Chances. If before the *Romans* passed into *Africa*, you had of your own Accord quitted *Italy*, and made the Offers you now make, I believe they would not have been rejected. But as you have been forced out of *Italy*, and we are Masters here of the open Country, the Situation of things is much altered. And what is chiefly to be considered, the *Carthaginians* by the late Treaty, which we entered into at their Request, were, over and above what you offer, to have restored to us our Prisoners without Ransom, delivered up their Ships of War, paid us five thousand Talents, and to have given Hostages for the Performance of all. The Senate accepted these Conditions, but *Carthage* failed on her Part; *Carthage* deceived us. What then is to be done? Are the *Carthaginians* to be released from the most important Articles of the Treaty, as a Reward of their Breach of Faith? No, certainly. If to the Conditions before agreed upon, you had added some new Articles to our Advantage, there would have been Matter of Reference to the *Roman* People; but when instead of adding, you retrench, there is no Room for Deliberation. The *Carthaginians* therefore must submit to us at Discretion, or must vanquish us in Battle.

N. B. The Battle was fought, the Romans gained the Victory, and the *Carthaginians* submitted to Rome. This ended the second Punic War, and acquired *Scipio* the Surname of *Africanus*.

T H E

THE following Speeches are selected from Shakespear, and it is hoped they will be useful and agreeable to the Boys, as they will serve to give a Variety to their Tasks, and to bring them acquainted with the higher and more poetical Stile of their own Language. I have taken some small Liberties here and there in altering an obsolete Word, or even a Sentence, when I thought the Construction of it (which sometimes happens in Shakespear) too hard or too obscure for Boys to understand. But this Liberty, it will be perceiv'd, I have used but very sparingly; and never with the Presumption of hoping to mend Shakespear, but only to make him more fit and proper for my Purposes. With what Judgment the Speeches are chosen must be left to the Determination of judicious Masters, who will be at Liberty to make Use of any others, which they may think more proper. The two or three last are given as Interludes for several Boys to practice on together.

LESSON I.

*The Progress of Life. From the Play called,
AS YOU LIKE IT.*

ALL the World's a Stage,
And all the Men and Women merely Players;
They have their Exits, and their Entrances;
And one Man in his Time plays many Parts:
His Acts being seven Ages. At first the Infant,
Mewling and puking in his Nurse's Arms;
And then, the whining School-boy with his Satchel,
And shining Morning Face, creeping like Snail
Unwillingly to School. And then, the Lover;
Sighing like Furnace, with a woeful Ballad
Made to his Mistress' Eyebrow. Then, a Soldier;
Full of strange Oaths, and bearded like the Pard,
Jealous in Honour, sudden and quick in Quarrel,
Seeking the Bubble Reputation,
Ev'n in the Cannon's Mouth. And then, the Justice,
In fair round Belly, with good Capon lin'd;
With Eyes severe, and Beard of formal Cut,
Full of wise Saws, and modern Instances,
And so he plays his Part. The sixth Age shifts
Into the lean and slipper'd Pantaloon,
With Spectacles on Nose, and Pouch on Side;

His

His youthful Hose well sav'd, a World too wide
For his shrunk Shank ; and his big manly Voice,
Turning again towards childish Treble, pipes,
And whistles in his Sound. Last Scene of all,
That ends this strange eventful History,
Is second Childishness, and mere Oblivion ;
Sans Teeth, sans Eyes, sans Taste, sans every thing.

L E S S O N II.

HAMLET'S *Meditation on Death.*

TO be, or not to be: That is the Question.—
Whether 'tis nobler in the Mind, to suffer
The Stings and Arrows of outrageous Fortune ;
Or to take Arms against a Siege of Troubles,
And by opposing end them ?—To die—to sleep—
No more ; and by a Sleep, to say, we end
The Heart-ach, and the thousand natural Shocks
That Flesh is Heir to ; 'tis a Consummation
Devoutly to be wish'd. To die—to sleep—
To sleep ?—perchance, to dream ! ay, there's the Rub—
For in that Sleep of Death what Dreams may come,
When we have shuffled off this mortal Coil,
Must give us pause.—There's the Respect,
That makes Calamity of so long Life.
For who would bear the Whips and Scorns o'th' Time,
Th'Oppressor's Wrong, the proud Man's Contumely,
The Pangs of despis'd Love, the Law's Delay,
The Insolence of Office, and the Spurns
That patient Merit of th' Unworthy takes ;
When he himself might his Quietus make
With a bare Bodkin ? Who would Fardles bear,
To groan and sweat under a weary Life ?
But that the Dread of something after Death,
(That undiscover'd Country, from whose Bourne
No Traveller returns) puzzles the Will ;
And makes us rather bear those Ills we have,
Than fly to others that we know not of. .
Thus Conscience does make Cowards of us all :

And

And thus the native Hue of Resolution
Is sicklied o'er with the pale Cast of Thought ;
And Enterprizes of great Pith and Moment,
With this Regard their Currents turn awry,
And lose the Name of Action.

LESSON III.

A Speech of King Henry the Fourth, upon his receiving News in the Night, of the Rebellion of the Earl of Northumberland.

HOW many Thousands of my poorest Subjects
Are at this Hour asleep ! O gentle Sleep !
Nature's soft Nurse, how have I frighted thee,
That thou no more wilt weigh my Eye-lids down,
And steep my Senses in Forgetfulness ?
Why rather, Sleep, lyest thou in smoaky Hutts,
Upon uneasy Pallets stretching thee,
And husht with buzzing Night-flies to thy Slumber ;
Than in the perfum'd Chambers of the Great,
And lull'd with Sounds of sweetest Melody ?
O thou dull God ! why lyest thou with the Vile
In loathsome Beds, and leav'st the Kingly Couch
Beneath rich Canopies of costly State,
A Watch-case to a common Larum-bell ?
Wilt thou upon the high and giddy Mast,
Seal up the Ship-boy's Eyes, and rock his Brains,
In Cradle of the rude imperious Surge ;
And in the Visitation of the Winds,
Who take the ruffian Billows by the Top,
Curling their monstrous Heads, and hanging them
With deafening Clamours in the slippery Shrouds,
That, with the Hurly, Death itself awakes ?——
Can'st thou, O partial Sleep ! give thy Repose
To the wet Sea-boy, in an Hour so rude ?
And, in the calmest, and the stillest Night,
With all Appliances and Means to boot,
Deny it to a King ? Then, happy lowly Clown !
Uneasy lies the Head that wears a Crown.

LESSON IV.

When Henry the Fourth was on his Death-bed, he ordered the Crown to be laid by him on his Pillow. The Prince of Wales, who had hitherto lived a very wild and dissolute Life, (though afterwards he was the famous Henry the Fifth, who conquered France) sitting by his Bed-side, and imagining his Father was dead, took the Crown from his Pillow, reflecting and moralizing upon it, and retired into the next Room very sorrowful. The King awaking, called for his Crown and Son, who entering hastily the Room, says, I never thought to hear you speak again; upon which the King takes Occasion to rebuke him in the following Speech. [The Prince of Wales's Answer to be spoken by another Boy.]

K. Henry. **T**H Y With was Father, Harry, to that Thought:

I stay too long by thee, I weary thee.
 Dost thou so hunger for my empty Chair,
 That thou wilt needs invest thee with my Honours,
 Before thy Hour be ripe? O foolish Youth!
 Thou suck'st the Greatness that will o'erwhelm thee.
 Stay but a little, for my Cloud of Dignity
 Is held from falling with so weak a Wind,
 That it will quickly drop, my Day is done.
 Thou hast stol'n That, which, after a few Hours,
 Were thine without Offence; and at my Death
 Thou hast seal'd up my Expectation.
 Thy Life did manifest, thou lov'dst me not;
 And thou wilt have me die assur'd of it.
 Thou hid'st a thousand Daggers in thy Thoughts,
 Which thou hast whetted on thy stony Heart,
 To stab at half an Hour of my frail Life.
 What! canst thou not forbear me half an Hour?
 Then get thee gone, and dig my Grave thyself,
 And bid the merry Bells ring to thy Ear
 That Thou art crowned, not that I am dead.
 Let all the Tears, that should bedew my Herse,
 Be Drops of Balm to sanctify thy Head;
 Only compound me with forgotten Dust,
 Give that which gave thee Life unto the Worms.
 Pluck down my Officers, break my Decrees;
 For now a Time is come to mock at Form;

Henry

Henry the Fifth is crown'd : Up, Vanity !
 Down royal State ! all you sage Counsellors, hence ;
 And at the *English* Court assemble now,
 From ev'ry Region, Apes of Idleness :
 Now, Neighbour Confines, purge you of your Scum ;
 Have you a Russian that will swear, drink, dance,
 Revel the Night, rob, murder, and commit
 The oldest Sins the newest kind of Ways ?
 Be happy, he will trouble you no more :
England shall give him Office, Honour, Might :
 For the Fifth *Harry* from curb'd Licence plucks
 The Muzzle of Restraint ; and the wild Dog
 Shall flesh his Tooth on every Innocent.
 O my poor Kingdom, sick with Civil Blows !
 When that my Care could not with-hold thy Riots,
 What wilt thou do when Riot is thy Care ?
 O, thou wilt be a Wilderness again,
 Peopled with Wolves, thy old Inhabitants.

P. Henry. O pardon me, my Liege ! but for my Tears
 I had forestall'd this dear and deep Rebuke, [Kneeling.
 Ere you with Grief had spoke, and I had heard
 The Course of it so far. There is your Crown ;
 And he that wears the Crown immortally,
 Long guard it yours ! If I affect it more,
 Than as your Honour, and as your Renown,
 Let me no more from this Obedience rise,
 Which my most true and inward-duteous Spirit
 Teacheth this prostrate and exterior Bending.
 Heav'n witness with me, when I here came in,
 And found no Course of Breath within your Majesty,
 How cold it struck my Heart ! If I do feign,
 O let me in my present Wildness die,
 And never live to shew th' incredulous World
 The noble Change that I have purposed.
 Coming to look on you, thinking you dead,
 (And dead almost, my Liege, to think you were)
 I spake unto the Crown as having Sense,
 And thus upbraided it. " The Care on thee depending
 " Hath fed upon the Body of my Father."
 Accusing it, I put it on my Head,
 To try with it (as with an Enemy,
 That had before my Face murder'd my Father)
 The Quarrel of a true Inheritor.
 But if it did infect my Blood with Joy,

Or swell my Thoughts to any Strain of Pride——
 If any rebel or vain Spirit of mine
 Did with the least Affection of a Welcome
 Give Entertainment to the Might of it;
 Let Heav'n for ever keep it from my Head,
 And make me as the poorest Vassal is,
 That doth with Awe and Terror kneel to it!

LESSON V.

The Speech of King Henry the Fifth at the Siege of Harfleur.

ONCE more unto the Breach, dear Friends, once more,
 Or close the Wall up with the *English* Dead.
 In Peace there's nothing so becomes a Man
 As modest Stillness and Humility:
 But when the Blast of War blows in our Ears,
 Then imitate the Action of the Tiger;
 Stiffen the Sinews, summon up the Blood,
 Disguise fair Nature with hard-favour'd Rage;
 Then lend the Eye a terrible Aspect;
 Let it pry o'er the Portage of the Head,
 Like the Brass Cannon: let the Brow o'erwhelm it,
 As fearfully as doth a galled Rock
 O'erhang and jutty his confounded Base,
 Swill'd with the wild and wasteful Ocean.
 Now set the Teeth, and stretch the Nostril wide;
 Hold hard the Breath, and bend up every Spirit
 To his full Height. Now on, you noblest *English*,
 Whose Blood is fetch'd from Fathers of War-proof;
 Fathers, that, like so many *Alexanders*,
 Have in these Parts from Morn till Even fought,
 And sheath'd their Swords for lack of Argument.
 Dishonour not your Mothers; now attest,
 That those, whom you call'd Fathers, did beget you.
 Be Copy now to Men of grosser Blood,
 And teach them how to war. And you, good Yeomen,
 Whose Limbs were made in *England*, shew us here
 The Metal of your Pasture: Let us swear
 That you are worth your Breeding, which I doubt not:
 For there is none of you so mean and base,
 That hath not noble Lustre in your Eyes;

I see you stand like Greyhounds in the Slips,
 Straining upon the Start. The Game's afoot ;
 Follow your Spirit ; and, upon this Charge,
 Cry, God for *Harry ! England !* and *St. George !*

LESSON VI.

Part of the Speech spoken by the Chorus in the Play of Henry the Fifth. The Time supposed to be the Night before the Battle of Agincourt.

NOW let Imagination form a Time,
 When creeping Murmur, and the poring Dark,
 Fills the wide Vessel of the Universe.
 From Camp to Camp, through the foul Womb of Night,
 The Hum of either Army stilly sounds ;
 That the fixt Centinels almost receive
 The secret Whispers of each other's Watch.
 Fire answers Fire ; and through their paly Flames
 Each Battel sees the other's umber'd Face,
 Steed threatens Steed, in high and boastful Neighs
 Piercing the Night's dull Ear, and from the Tents
 The Armourers, accomplishing the Knights,
 With busy Hammers closing Rivets up,
 Give dreadful Note of Preparation.
 The Country Cocks do crow, the Clocks do toll :
 And (the third Hour of drousy Morning nam'd)
 Proud of their Numbers and secure in Soul,
 The confident and over-hasty *French*
 Do chide the cripple tardy-paced Night,
 Who, like a foul and ugly Witch, does limp
 So tediously away. The poor condemned *English*,
 Like Sacrifices, by their watchful Fires
 Sit patiently, and inly ruminate
 The Morning's Danger : and their Gesture sad,
 Set forth in lank-lean Cheeks and War-worn Coats,
 Presenteth them unto the gazing Moon
 So many horrid Ghosts.—Who now beholds
 The royal Captain of this ruin'd Band
 Walking from Watch to Watch, from Tent to Tent,
 Let him cry, Praise and Glory on his Head !
 For forth he goes and visits all his Host,
 Bids them Good-morrow with a modest Smile,

And

And calls them Brothers, Friends, and Countrymen.
Upon his royal Face there is no Note,
How dread an Army hath enrounded him ;
Nor doth he give up the least Jot of Colour
Unto the weary and all-watched Night ;
But freshly looks, and over-bears Fatigue
With chearful Semblance and sweet Majesty :
That ev'ry Wretch, pining and pale before,
Beholding him, plucks Comfort from his Looks.

L E S S O N VII.

The Speech of Henry the Fifth at the Battle of Agincourt, where he gained that glorious Victory, which compleated the Conquest of France, and which is so highly celebrated by all our Historians, as he encountered near sixty thousand Frenchmen, with so small a Number as 12,000 English. The Earl of Westmoreland saying,

O that we now had here
But one ten thousand of those Men in *England*,
That do no Work to-day !

King Henry, with a noble and undaunted Spirit, spoke as follows.

WHAT's he, that wishes so ?
My Cousin *Westmoreland* ? No, my fair Cousin,
If we are mark'd to die, we are enow
To do our Country Loss ; and if to live,
The fewer Men, the greater share of Honour.
God's Will ! I pray thee wish not one Man more.
I am not the least covetous of Gold ;
Nor care I who doth feed upon my Cost ;
It yerns me not if Men my Garments wear ;
Such outward Things dwell not in my Desire :
But if it be a Sin to covet Honour,
I am the most offending Soul alive.
No, no, my Lord, wish not a Man from *England* :
I would not lose so great, so high an Honour
As one Man more, methinks, would share from me,
For the best Hopes I have. Don't wish one more :
Rather proclaim it, *Westmoreland*, throughout my Host,
That he who hath no Stomach to this Fight,

Let him depart ; his Passport shall be made,
 And Crowns for Convoy put into his Purse :
 We would not die in that Man's Company,
 That fears his Fellowship to die with us.
 This Day is call'd the Feast of *Crispian* :
 He that out-lives this Day, and comes safe home,
 Will stand a-tiptoe when this Day is nam'd,
 And rouze him at the Name of *Crispian* :
 He that out-lives this Day, and sees old Age,
 Will yearly on the Vigil feast his Neighbours,
 And say, To-morrow is Saint *Crispian* :
 Then will he strip his Sleeve, and show his Scars :
 Old Men forget ; yet shall not all forget,
 But they'll remember, with Advantages,
 What Feats they did that Day. Then shall our Names,
 Familiar in their Mouths as Household Words,
Harry the King, Bedford and Exeter,
Warwick and Talbot, Salisbury and Glo'ster,
 Be in their flowing Cups freshly remember'd.
 This Story shall the good Man teach his Son,
 And *Crispin, Crispian* shall ne'er go by,
 From this Day to the Ending of the World,
 But we in it shall be remembered ;
 We few, we happy few, we Band of Brothers :
 For he, to-day that sheds his Blood with me,
 Shall be my Brother : be he ne'er so vile,
 This Day shall gentle his Condition.
 And Gentlemen in *England*, now a-bed,
 Shall think themselves accurs'd they were not here,
 And hold their Manhoods cheap, while any speaks,
 Who fought with us upon Saint *Crispian's* Day.

 LESSON VIII.

The Fall of Cardinal Wolsey.

Wol. FAREWEL, a long Farewel to all my Greatness !
 This is the State of Man ; to-day he puts forth
 The tender Leaves of Hope ; to-morrow blossoms,
 And bears his blushing Honours thick upon him ;
 The third Day comes a Frost, a killing Frost,
 And when he thinks, good easy Man, full surely
 His Greatness is a ripening, nips his Root ;

And

And then he falls, as I do. I have ventur'd,
Like little wanton Boys, that swim on Bladders,
These many Summers, in a Sea of Glory :
But far beyond my Depth : my high-blown Pride
At length broke under me ; and now has left me,
Weary, and old with Service, to the Mercy
Of a rude Stream, that must for ever hide me.
Vain Pomp and Glory of this World, I hate ye ;
I feel my Heart new-open'd. Oh, how wretched
Is that poor Man, that hangs on Princes Favours !
There is, betwixt that Smile which we aspire to,
That sweet Regard of Princes, and our Ruin,
More Pangs and Fears than War and Women know ;
And when he falls, he falls like *Lucifer*,
Never to hope again.

Enter Cromwell, standing amazed.

Why, how now, *Cromwell* !

Crom. I have no Power to speak, Sir.

Wolf. What, amaz'd

At my Misfortunes ? Can thy Spirit wonder,
A great Man should decline ? Nay, if you weep,
I'm fallen indeed.

Crom. How does your Grace ?

Wolf. Why, well ;

Never so truly happy, my good *Cromwell*.

I know myself now, and I feel within me

A Peace above all earthly Dignities ;

A still and quiet Conscience. The King has cur'd me,

I humbly thank his Grace, and, from these Shoulders,

These ruin'd Pillars, out of Pity taken

A Load would sink a Navy, too much Honour.

O, 'tis a Burden, *Cromwell*, 'tis a Burden,

Too heavy, for a Man that hopes for Heav'n.

Crom. I'm glad your Grace makes that right Use of it.

Wolf. I hope I do. I'm able now, methinks,

Out of a Fortitude of Soul I feel,

T' endure more Miseries, and greater far

Than my weak-hearted Enemies dare offer.

What News abroad ?

Crom. The heaviest, and the worst,

Is your Displeasure from the King.

Wolf. God blefs him !

Crom. The next is, that Sir *Thomas More* is chosen
Lord Chancellor in your Place.

Wolf. That's somewhat sudden——
But he's a learned Man. May he continue
Long in his Highness' Favour, and do Justice
For Truth's sake and his Conscience, that his Bones,
When he has run his Course, and sleeps in Blessings,
May have a Tomb of Orphans Tears wept on him !
What more ?

Crom. That *Cranmer* is return'd with Welcome ;
Install'd Lord Archbishop of *Canterbury*.

Wolf. That's News, indeed.

Crom. Last, that the Lady *Anne*,
Whom the King hath in Secrecy long married,
This Day was view'd in open as his Queen,
Going to Chapel, and the Voice is now
Only about her Coronation.

Wolf. There was the Weight that pull'd me down.
O *Cromwell*,
The King has gone beyond me : all my Glories
In that one Woman I have lost for ever.
No Sun shall ever usher forth my Honours,
Or gild again the noble Troops, that waited
Upon my Smiles. Go, get thee from me, *Cromwell*,
I am a poor fall'n Man, unworthy now
To be thy Master. Seek the King ; I've told him
What, and how true thou art : he will advance thee :
Some little Memory of me will stir him ;
I know his noble Nature, not to let
Thy hopeful Service perish too. Good *Cromwell*,
Neglect him not ; be mindful, and provide
For thine own future Safety.

Crom. O, my Lord,
Must I then leave you ? Must I needs forego
So good, so noble, and so true a Master ?
Bear witness, all that have not Hearts of Iron,
With what a Sorrow *Cromwell* leaves his Lord.
The King shall have my Service ; but my Prayers
For ever, and for ever shall be yours.

Wolf. *Cromwell*, I did not think to shed a Tear
In all my Miseries ; but thou hast forc'd me,
Out of thy honest Truth, to play the Woman——
Let's dry our Eyes : and thus far hear me, *Cromwell* ;
Mark but my Fall, and that which ruin'd me,
And when I am forgotten, as I shall be,
And sleep in dull cold Marble, where no mention
Of me must more be heard : say then, I taught thee ;

Say,

Say, *Wolfey*, that once rode the Waves of Glory,
 And founded all the Depths and Shoals of Honour,
 Found thee a Way, out of this Wreck, to rise in ;
 A sure and safe one, tho' thy Master miss'd it.
Cromwell, I charge thee, fling away Ambition ;
 By that Sin fell the Angels ; how can Man then
 (The Image of his Maker) hope to win by't ?
 Love thyself last ; cherish those Hearts that wait thee ;
 Corruption wins not more than Honesty.
 Still in thy right Hand carry gentle Peace,
 To silence envious Tongues. Be just, and fear not.
 Let all the Ends thou aim'st at, be thy Country's,
 Thy God's, and 'Truth's : Then if thou fall'st, O *Cromwell*,
 Thou fall'st a blessed Martyr. Serve the King ;
 And, prithee, lead me in——
 There take an Inventory of all I have ;
 To the last Penny, 'tis the King's. My Robe,
 And my Integrity to Heaven, is all
 I now dare call my own. O *Cromwell*, *Cromwell*,
 Had I but serv'd my God with half the Zeal
 I serv'd my King, he would not in mine Age
 Have left me naked to mine Enemies.
Crom. Good Sir, have Patience.
Wolf. So I have. Farewel
 The Hopes of Court, my Hopes are fix'd on Heaven.

LESSON IX.

The Quarrel of Brutus and Cassius in the Play of Julius Cæsar.

Cassius. **T**HAT you have wrong'd me, doth appear in this,
 You have condemn'd and noted *Lucius Pella*,
 For taking Bribes here of the *Sardians* ;
 Wherein, my Letter (writ on his behalf,
 Because I knew the Man) was disregarded.

Brut. You wrong'd yourself to write in such a Cause.

Cas. In such a Time as this, it is not meet
 That every nice Offence should bear its Comment.

Brut. Nay, let me tell you, *Cassius*, you yourself
 Are much suspected of an itching Palm ;
 And that you sell your Offices for Gold,
 To Undeservers.

Cas. I an itching Palm ?
You know that you are *Brutus*, that speak this ;
Or, by the Gods, this Speech were else your last.

Brut. The Name of *Cassius* honours this Corruption,
And Chastisement doth therefore hide its Head.

Cas. Chastisement !——

Brut. Remember *March*, the Ides of *March* remember !
Did not great *Julius* bleed for Justice sake ?
What Villain touch'd his Body, that did stab,
And not for Justice ? What, shall one of us,
That struck the foremost Man of all the World,
But for supporting Robbers ; shall we now
Contaminate our Fingers with base Bribes ?
And sell the mighty Meed of our large Honours
For so much Trash, as may be grasped thus ?——
I had rather be a Dog, and bay the Moon,
Than such a *Roman*.

Cas. *Brutus*, bay not me ;
I'll not endure it ; I am a Soldier, I,
Older in Practice ; abler than yourself
To make Conditions.

Brut. Go to ; you are not, *Cassius*.

Cas. I am.

Brut. I say you are not.

Cas. Urge me no more, I shall forget myself——
Have mind upon your Health——tempt me no farther.

Brut. Away, slight Man !

Cas. Is't possible ?

Brut. Hear me, for I will speak.
Must I give way and room to your rash Choler ?
Shall I be frighted when a Madman stares ?

Cas. O Gods ! must I endure all this ?

Brut. All this ! ay, more. Fret till your proud Heart break ;
Go, shew your Slaves how cholerick you are,
And make your Bondmen tremble.
Must I observe you ? Must I stand and crouch
Under your testy Humour ? By the Gods,
You shall digest the Venom of your Spleen,
'Tho' it do split you : For from this Day forth,
I'll use you for my Mirth, yea, for my Laughter,
When you are waspish.

Cas. Is it come to this ?

Brut. You say, you are a better Soldier ;
Let it appear so ; make your Vaunting true,

And

And it shall please me well. For mine own part,
I shall be glad to learn of noble Men.

Cas. You wrong me every way—you wrong me, *Brutus*;
I said an elder Soldier; not a better.

Did I say, better?——

Brut. If you did, I care not.

Cas. When *Cæsar* liv'd, he durst not thus have mov'd me.

Brut. Peace, peace, you durst not so have tempted him.

Cas. I durst not!——

Brut. No.

Cas. What! durst not tempt him?——

Brut. For your Life you durst not.

Cas. Do not presume too much upon my Love;
I may do that I shall be sorry for.

Brut. You have done that, you should be sorry for.

There is no Terror, *Cassius*, in your Threats;

For I am arm'd so strong in Honesty,

That they pass by me, as the idle Wind,

Which I respect not. I did send to you

For certain Sums of Gold, which you deny'd me;

For I can raise no Money by vile Means;

By Heaven, I had rather coin my Heart,

And drop my Blood for Drachmas, than to wring

From the hard Hands of Peasants their vile Trash,

By any Indirection. I did send

To you for Gold to pay my Legions,

Which you deny'd me; was that done like *Cassius*?

Should I have answer'd *Caius Cassius* so?

When *Marcus Brutus* grows so covetous

To lock such rascal Counters from his Friends,

Be ready, Gods, with all your Thunderbolts,

Dash him to pieces.

Cas. I deny'd you not.

Brut. You did.

Cas. I did not—he was but a Fool,

That brought my Answer back—*Brutus* hath riv'd my Heart.

A Friend should bear a Friend's Infirmities,

But *Brutus* makes mine greater than they are.

Brut. I do not. Still you practise them on me.

Cas. You love me not.

Brut. I do not like your Faults.

Cas. A friendly Eye could never see such Faults.

Brut. A Flatterer's would not, tho' they do appear
As huge as high *Olympus*.

Cas.

Cas. Come, *Antony*, and young *Octavius*, come;
 Revenge yourselves alone on *Cassius*,
 For *Cassius* is a-weary of the World;
 Hated by one he loves; braved by his brother;
 Check'd like a Bondman; all his Faults observ'd;
 Set in a Note-Book, learn'd, and conn'd by rote,
 To cast into my Teeth. O I could weep
 My Spirit from mine Eyes!—There is my Dagger,
 And here my naked Breast—within, a Heart
 Dearer than *Plutus*' Mine, richer than Gold;
 If that thou needst a *Roman*'s, take it forth.
 I, that deny'd thee Gold, will give my Heart;
 Strike as thou didst at *Cæsar*; for I know,
 When thou didst hate him worst, thou lov'dst him better
 Than ever thou lov'dst *Cassius*.

Brut. Sheath your Dagger;
 Be angry when you will, it shall have Scope;
 Do what you will, Dishonour shall be Humour.
 O *Cassius*, you are yoked with a Lamb,
 That carries Anger, as the Flint bears Fire:
 Who, much enforced, shews a hasty Spark,
 And straight is cold again.

Cas. Hath *Cassius* liv'd
 To be but Mirth and Laughter to his *Brutus*,
 When Grief, and Blood ill-temper'd, vexeth him?

Brut. When I spoke that, I was ill-temper'd too.

Cas. Do you confess so much? Give me your Hand.

Brut. And my Heart too.

[Embracing.]

Cas. O *Brutus*!

Brut. What's the matter?

Cas. Have you not Love enough to bear with me,
 When that rash Humour, which my Mother gave me,
 Makes me forgetful?

Brut. Yes, *Cassius*, and from henceforth
 When you are over-earnest with your *Brutus*,
 He'll think, your Mother chides, and pass it by.

LESSON X.

The Folly of EXTRAVAGANCE.

Being several Scenes from Timon of Athens, somewhat altered, and thrown into one.

Enter Flavius the Steward, with Bills in his Hand, and several Creditors following him.

Flavius. NO Care, no Stop! so thoughtless of Expence,
That he will neither know how to maintain it,
Nor cease his Flow of Riot. Takes no account
How Things go from him, nor has any Care
Of what is to continue. He'll not hear,
Till strong Necessity shall make him feel.
What can be done? ———
You must be round with him; he now comes from Hunting.

Enter Timon.

1 Creditor. My Lord, here is a Note of certain Dues.

Timon. Dues? whence are you?

1 Cred. Of Athens here, my Lord.

Tim. Go to my Steward.

1 Cred. Please it your Lordship, he hath put me off
To the Succession of new Days, this Month:
My Master is now urg'd by great Occasion,
To call in what's his own; and humbly prays
That with your other noble Parts you'll suit,
In giving him his Right.

Tim. Mine honest Friend,

I pr'ythee but repair to me to-morrow.

1 Cred. Nay, good my Lord——

Tim. Contain thyself, good Friend.

2 Cred. One Varro's Servant, my good Lord——

3 Cred. From Isidore, he prays your speedy Payment——

1 Cred. If you did know, my Lord, my Master's Wants——

2 Cred. 'Twas due on Forfeiture six Weeks, and past——

3 Cred. Your Steward puts me off, my Lord, and I
Am sent expressly to your Lordship.

Tim. Give me Breath. Come hither, *Flavius.*
How goes the World, that I am thus encounter'd
With Claims of long-past Debts, of broken Bonds,

And

And the Detention of Men's lawful Rights,
Against my Honour?

Flav. Please you Gentlemen,
The Time is unagreeable to this Business;
Your Importunity cease, till after Dinner,
That I may make his Lordship understand
Wherefore you are not paid.

Tim. Do so, my Friends. *[Exeunt Creditors.]*
Come, *Flavius*, let me know, wherefore ere this,
You have not fully laid my State before me?
That I might so have rated my Expence,
As I had leave of Means.

Flav. O my good Lord,
At many times I brought in my Accounts,
Laid them before you: You would throw them off,
And say, you found them in mine Honesty.
When for some trifling Present, you have bid me
Return so much, I've shook my Head, and wept:
Yea, 'gainst th' Authority of Manners, pray'd you
To hold your Hand more close.
My dear-lov'd Lord,
Tho' you hear now too late, even at this time
The greatest of your Having lacks a half
To pay your present Debts.

Tim. Let all my Land be sold.

Flav. 'Tis all engag'd; some forfeited, and gone:
And what remains will hardly stop the Mouth
Of present Dues; the future comes apace;
What shall defend the interim, and at length
Hold good our Reckoning?

Tim. To *Lacedæmon* did my Land extend.

Flav. O, my good Lord, the World is but a Word;
Were it all yours, to give it in a Breath,
How quickly were it gone!

Tim. You tell me true.

Flav. If you suspect my Husbandry, or Truth,
Call me before th' exactest Auditors,
And set me on the Proof. So the Gods bless me,
When all our Offices have been oppress'd
With riotous Feeders; when our Vaults have wept
With drunken Spilth of Wine; when every Room
Hath blaz'd with Lights, and bray'd with Minstrelsie;
I have retir'd me to a silent Nook,
And set mine Eyes on flow.

Tim. Pr'ythee, no more.

Flav.

Flav. Heavens! have I said, from the Bounty of this Lord,
How many prodigal Bits have Slaves and Peasants
This Night englutted? Who now is not *Timon's*?
What Heart, Head, Sword, Force, Means, but is Lord *Timon's*?
Great *Timon's*! noble, worthy, royal *Timon's*!
Ah! when the Means are gone, that buy this Praise,
The Breath is gone whereof this Praise is made:
One Cloud of Winter Showers,
These Flies are coucht.

Tim. Come, sermon me no farther.
Unwisely, not ignobly, have I given.
Why dost thou weep? Canst thou the Conscience lack,
To think I shall lack Friends? Secure thy Heart,
If I would broach the Vessels of my Love,
And try the Gratitude of Friends by borrowing,
Men and their Wealth could I as frankly use,
As I could bid thee speak.

Flav. Assurance blefs your Thoughts!

Tim. Nay, in some sort these Wants of mine are crown'd,
And I account them Blessings; for by these
Shall I try Friends. You shall perceive how you
Mistake my Fortunes: In my Friends I'm wealthy.
Within there, ho! [Enter three Servants.

I will dispatch you severally.

You to Lord *Lucius*——to Lord *Lucullus* you, I hunted with
his Honour to-day——you to *Sempronius*——commend me to
their Loves; and I am proud, say, that my Occasions have
found time to use them toward a Supply of Money; let the
Request be fifty Talents. [Exeunt the Servants.

Go you, Sir, to the Senators;
Of whom, for Service done the State, I have
Deserv'd this Hearing; bid 'em send o'th' instant
A thousand Talents to me.

Flav. I've been told,
(For that I knew it the most general way)
To them to use your Signet and your Name;
But they do shake their Heads, and I am here
No richer in return.

Tim. Is it true? Can it be?

Flav. They answer in a joint and corporate Voice,
That now they are at Ebb, want Treasure, cannot
Do what they would; are sorry—you are honourable—
But yet they could have wish'd—they know not—
Something hath been amiss—
Would all were well—'tis pity—

And

And so attending other serious Matters,
After distasteful Looks, and these hard Fractions,
With certain Half-caps, and cold-moving Nods,
They froze me into Silence.

Tim. You Gods reward 'em !

I pr'y thee, Man, look cheerly. These old Fellows
Have their Ingratitude in them hereditary :
Their Blood is cak'd, 'tis cold, it seldom flows,
And Nature, as it grows again towards Earth,
Is fashion'd for the Journey, dull and heavy.
But be not sad ; no Blame belongs to thee :
Thou'rt true and just. And never doubt, or think
That *Timon's* Virtues 'mong his Friends can sink.

Flav. Would I could not : That Thought is Bounty's Foe ;
Being free itself, it thinks all others so.

Enter first Servant.

Tim. Peace, here comes my Messenger from Lord *Lucullus*.
Well, what Success ?

1 Serv. Soon as I saw my Lord *Lucullus* ; Honest Friend,
says he, you are very respectfully welcome. Fill me some
Wine. And how does that honourable, compleat, free-
hearted Gentleman of *Athens*, thy very bountiful good Lord
and Master ? His Health, said I, is very well, Sir. I am
right glad to hear, quoth he, his Health is well : And what
hast thou there under thy Cloak ? A Gift, I warrant : Why
this hits well, I dreamt of a Silver Basin and Ewer last Night.
No, faith, my Lord, says I, here's nothing but an empty
Box, which, in my Lord's behalf, I come to entreat your
Honour to supply ; who having great and instant Occasion to
use fifty Talents, hath sent to your Lordship to furnish him,
nothing doubting your present Assistance therein. Nothing
doubting ! says he, with an alter'd Tone and Countenance ;
alas, good Lord, a noble Gentleman 'tis, if he would not keep
so good a House. Many a time and often I have din'd with
him, and told him of it ; and came again to Supper with him,
on purpose to have him spend less. And yet he would em-
brace no Counsel, take no Warning by my coming. Every
Man hath his Fault, and Honesty is his. I have told him of
it, but I could never get him from it. Good Friend, he goes
on, I have noted thee always wise ; here's to thee. I have
observed thee always for a towardly prompt Spirit, give thee
thy Due ; and one that knows what belongs to Reason ; and
canst use the Time well, if the Time use thee well. Good
Parts

Parts in thee.—Draw nearer, honest Friend: thy Lord's a bountiful Gentleman; but thou art wise, and thou knowest well enough (altho' thou com'st to me) that this is no Time to lend Money, especially upon bare Friendship, without Security. Here's three Solidares for thee; good Boy wink at me, and say thou saw'st me not.—Is't possible, quoth I, the World should so much differ? Fly, damned Baseness, to him that worships thee! (and threw it back with Scorn.)

Tim. I thank thee for thy honest Zeal.

[Enter 2d Servant.] But here

Comes he I sent to *Lucius*. What say'st thou?

2d Serv. My Lord, I saw Lord *Lucius*, and began to deliver your Message to him. May it please your Honour, said I, my Lord hath sent—Ha! what hath he sent? says he; I am so much endeared to that Lord; he's ever sending: how shall I thank him, think'st thou? And what has he sent? He has only sent his present Occasion now, my Lord, says I; requesting your Lordship to supply his instant Use with fifty Talents. I know his Lordship is but merry with me, quoth he; he cannot want fifty times five hundred Talents. Were his Occasion, I reply'd, less pressing, I should not urge it half so fervently. Dost thou speak seriously then? says he. Why what a wicked Beast was I, to disfurnish myself against such a good Time, when I might have shewn myself honourable? How unluckily it happened that I should make a Purchase but a Day before? I am vastly sorry I am not able to do—I was sending to use Lord *Timon* myself, these Gentlemen can witness; but I would not for the Wealth of *Athens*, I had done it now. Commend me bountifully to his good Lordship; and I hope his Honour will conceive the fairest of me, because I have really no Power to be kind. And tell him this from me, I count it one of my greatest Afflictions, that I cannot pleasure such an honourable Gentleman.

Tim. And is this all? This the Return for all I've done?—But see my Messenger from *Sempronius*. What says he?

3d Serv. *Sempronius*, my Lord, after much Hesitation, and muttering to himself, cry'd in a surly Tone, must he needs trouble me in't?—Me above all others?—He might have tried Lord *Lucius*, or *Lucullus*; and now *Ventidius* is wealthy too, whom he redeemed from Prison: All these owe their Estates unto him. O, my Lord, says I, they've all been touched, and all are found base Metal; for they have all denied him. How! denied him; says he; *Ventidius* and *Lucullus* both denied him? And does he send to me? Hum!—It shews but little Love or Judgment in him. Must I be his last Refugee?

sage? He has much disgrac'd me in it. I'm angry. He might have known my Place; I see no Cause, but his Occasions might have woo'd me first: for in my Conscience I was the first Man that e'er receiv'd a Present from him. And does he think so backwardly of me that I'll requite it last? No: so it may prove an Argument of Laughter to the rest, and I 'mongst Lords be thought a Fool. I'd rather than the Worth of thrice the Sum, he'd sent to me first, but for my Mind's Sake: I had such a Courage to have done him good. But now return,

And with their faint Reply this Answer join,

Who doubts mine Honour, shall not know my Coin.

Tim. Excellent! a goodly Villain!

Flav. Why, this is the World's Soul;

Of the same Piece is every Flatterer's Spirit.

O *Timon*! see the Monstrousness of Man,

When he looks out in an ungrateful Shape!

These Trencher-friends do now deny to thee,

What charitable Men afford to Beggars.

Tim. And is it thus?—This then is *Timon's* last.—

Ye Knot of Mouth-friends! Smoke, and lukewarm Water,

Are your true Likeness. O live loath'd, and long,

Ye smiling, smooth, detested Parasites!

Athens, adieu! Nothing I'll bear from thee

But Nakedness, thou detestable Town!

Timon will to the Woods, where he shall find,

Th'unkindest Beast more friendly than Mankind.

[Exit in a Rage.]

1st Serv. Hark you, good Steward, where's our Master gone?

Are we undone, cast off, nothing remaining?

Flav. Alack, my Fellows, what should I say to you?

Let me be recorded by the righteous Gods,

I'm near as poor as you.

1st Serv. Such a House broke up!

So noble a Master fall'n! all gone! and not

One Friend to take his Fortune by the Arm,

And go along with him?

2d Serv. As we do turn our Backs

From our Companion, thrown into his Grave;

So his Familiars from his bury'd Fortunes

Slink all away; leave their false Vows with him,

Like empty Purfes pick'd: And his poor Self,

A dedicated Beggar to the Air,

With his Disease of all-shun'd Poverty,

Walks, like Contempt, alone.

3d Serv. Yet do our Hearts wear *Timon's* Livery,
That see I by our Faces; we are Fellows still,
Serving alike in Sorrow. Leak'd is our Bark,
And we poor Mates, stand on the dying Deck,
Hearing the Surges threat.

Flav. Good Fellows all;
The latest of my Wealth I'll share amongst you.
Where ever we shall meet, for *Timon's* Sake,
Let's yet be Fellows; shake our Heads, and say,
(As 'twere a Knell unto our Master's Fortunes)
We have seen better Days.
O the vast Wretchedness that Grandeur brings!
Who'd be so mock'd with Glory, as to live
But in a Dream of Friendship? All his Pomp
But only painted, like his varnish'd Friends!
Poor honest Lord! brought low by his own Heart,
Undone by Goodness; strange unusual Mood!
This Man's worst Crime was doing too much Good.

[*Exeunt.*]



S E C T. III.

On Writing L E T T E R S.

AFTER Reading and Speaking with Grace and Propriety,
the next thing to be consider'd, is the Art of writing
Letters; as a great Part of the Commerce of human Life is
carry'd on by this Means.

The Art of epistolary Writing, as the late Translator of
Pliny's Letters has observ'd, was esteem'd by the *Romans*, in
the Number of liberal and polite Accomplishments; and we
find *Cicero* mentioning with great Pleasure in some of his
Letters to *Atticus*, the elegant Specimen he had received from
his Son, of his Genius in this Way*. It seems indeed to
have form'd Part of their Education; and in the Opinion of
Mr. *Locke*, it well deserves to have a Share in ours. "The
writing of Letters (as that judicious Author observes) enters
so much into all the Occasions of Life, that no Gentleman

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* Ad Att. lxxv. 16, 17.

“ can avoid showing himself in Compositions of this kind.
 “ Occurrences will daily force him to make this Use of his
 “ Pen, which lays open his Breeding, his Sense, and his
 “ Abilities to a severer Examination than any moral Dis-
 “ course.” It is to be wondered we have so few Writers in
 our own Language, who deserve to be pointed out as Models
 upon such an Occasion. After having nam’d Sir *William*
Temple, it would be difficult perhaps, to add a Second. The
 elegant Writer of *Cowley’s* Life, mentions him as excelling
 in this uncommon Talent; but as that Author declares him-
 self of Opinion, “ That Letters which pass between familiar
 “ Friends, if they are written as they should be, can scarce
 “ ever be fit to see the Light,” the World is unluckily de-
 priv’d of what, no doubt, would have been well worth its
 Inspection. A late distinguished Genius treats the very At-
 tempt as ridiculous, and professes himself “ a mortal Enemy
 “ to what they call a fine Letter.” His Aversion however
 was not so strong, but he knew how to conquer it when he
 thought proper, and the Letter which closes his Correspondence
 with Bishop *Atterbury*, is, perhaps, the most genteel and manly
 Address that ever was pen’d to a Friend in Disgrace. The
 Truth is, a fine Letter does not consist in saying fine Things,
 but in expressing ordinary ones in an uncommon manner. It
 is the *proprie communia dicere*, the Art of giving Grace and
 Elegance to familiar Occurrences, that constitutes the Merit
 of this kind of Writing. Mr. *Gay’s* Letter concerning the
 two Lovers who were struck dead with the same Flash of
 Lightning, is a Master-piece of the Sort; and the Specimen
 he has there given of his Talents for this Species of Compo-
 sition, makes it much to be regretted, we have not more
 from the same Hand: We might then have equalled, if not
 excelled, our Neighbours the *French* in this, as we have in
 every other Branch of polite Literature, and have found a
 Name among our own Countrymen to mention with the easy
Voiture.

I will here give you, from our best Authors in this Way,
 some Specimens of Letters of different kinds, as also some
 Translations from the *Latin* and *French*, by way of Examples;
 and I shall close the whole with an original which I have by
 me, written to a young Gentleman at School on the Subject
 of writing Letters.

LETTER I.

*Sir WILLIAM TEMPLE to Mr. SIDNEY.**Hague, Dec. 13. N. S. 1675.*

THO' I did not like the Date of your last Letter, yet I did all the rest very well. I thought *Lyons* a little too far off for one I wish always in my Reach: But when I remembered, it was a Place of so great Trade, and where you told me yours had been very good in former Times, I was contented, to think you spent your Time to your own Advantage and Satisfaction, though not to your Friends, by keeping at such a Distance. I was very well pleased t'other Day with a Visit made me by Captain *Freskeim*, who was much in your Praises; but I did not like that he should make you kinder to him than to me: Yet I think he deserves it of you, if all be true that he tells; for he pretends to think you, *le plus belle Homme, & le plus honnête Homme*, and I know not what more, that never came into my Head, as you know very well. However, I was mighty glad to hear him say, you had the best Health that could be, and that you looked as if you would keep it so, if you did not grow too kind to the Place and Company you lived in, or they to you. Yet, after what you tell me of the *French Air* and *Bourbon Waters*, I am much apter to wish myself there, than you in these Parts of the World; and though I hear News every Day from all Sides, yet I have not heard any so good, since I came upon this Scene, as what you send me, of the Effects I am like to feel by the Change whenever I come upon that where you are: They will be greater and better than any I can expect by being the busy Man, though *Je pourrois bien faire Marveilles*, with the Company I am joined to, and nobody knows to what Sir *Ellis* may raise another Ambassador, that hath already raised one from the Dead. They begin to talk now of our going to *Nimeguen*, as if it were nearer than I thought it a Month ago: When we are there, it will be time enough to tell you what I think of our coming away. Hitherto, I can only say, there are so many Splinters in the broken Bone, that the Patient must be very good, as well as the Surgeon, if it be a sudden Cure. And though I believe both where you and I are, the Dispositions towards it

are very well, yet I doubt of those who are farther off on both Sides of us. For aught any Body knows, this great Dance may end as others use to do, every Man coming to the Place where they begun, or near it: Only, against all Reason and Custom, I doubt the poor *Swede*, that never led the Dance, is likeliest to pay the Fiddlers. I hope you know what passes at Home, at least, it is Pity you should not: But if you do not, you shall not for me at this Distance; and since you talk of returning, the Matter is not great. In the mean time, pray let me know your Motions and your Health, since the Want of your Cypher keeps me from other Things you say you have a Mind to tell me. I hear nothing of the Letter you say you have sent me by so good a Hand; so that all I can say to that is, that by whatsoever it comes, any will be welcome that comes from yours; because nobody loves you better than I, nor can be more than I am,

Yours, &c.

LETTER II.

Sir WILLIAM TEMPLE to the Bishop of ROCHESTER.

Nimeguen, May 21, N. S. 1677.

My LORD,

I AM unacquainted with Thanks or Praises having so little deserved any, that I must judge of them rather by the Report of others, than by any Experience of my own. But if by either, I understand any thing of them, all the Charm or Value they have, arises from the Esteem a Man hath of the Person that gives them, or the Belief, in some Measure, of his own deserving them. The first of these Circumstances gave so great an Advantage to those I had lately the Honour of receiving from your Lordship in a Letter delivered me by Mr. *Dolben*, that the Want of the other was but necessary to allay the Vanity they might otherwise have given me. But where a Man can find no Ground to flatter himself upon the Thanks he receives, he begins to consider whether they are Praise or Reproach: And so, I am sure, I have Reason to do in the Acknowledgments your
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Lordship is pleased to make me of any Favours to your Son, who has never yet been so kind to me, as to give me the least Occasion of obliging him. I confess, I should have been glad to meet with any, tho' I do not remember so much as ever to have told him so; but if he has guessed it from my Countenance or Conversation, it is a Testimony of his observing much, and judging well; which are Qualities I have thought him guilty of, among those others that allow me to do him no Favour but Justice only in esteeming him. 'Tis his Fortune to have been beforehand with me, by giving your Lordship an Occasion to take Notice of me, and thereby furnishing me with a Pretence of entering into your Service; which gives him a new Title to any I can do him, and your Lordship a very just one to employ me upon all Occasions.

Notwithstanding your Lordship's favourable Opinion, I will assure you, 'tis well for me, that our Work here requires little Skill, and that we have no more but Forms to deal with in this Congress, while the Treaty is truly in the Field, where the Conditions of it are yet to be determined. *Fata viam invenient*: Which is all I can say of it; nor shall I increase your Lordship's present Trouble, beyond the Professions of my being,

My LORD,

Your LORDSHIP's most Obedient

Humble Servant.

LETTER III.

Mr. POPE to the Bishop of ROCHESTER.

ONCE more I write to you as I promised, and this once I fear will be the last! The Curtain will soon be drawn between my Friend and me, and nothing left but to wish you a long good Night. May you enjoy a State of Repose in this Life, not unlike that Sleep of the Soul which some have believed is to succeed it, where we lie utterly forgetful of that World from which we are gone, and ripening for that to which we are to go. If you retain any Memory of the past, let it only image to you what has pleased you best; sometimes present a Dream of an absent Friend, or

bring you back an agreeable Conversation. But upon the whole, I hope you will think less of the Time past than of the future; as the former has been less kind to you than the latter infallibly will be. Do not envy the World your Studies; they will tend to the Benefit of Men against whom you can have no Complaint, I mean of all Posterity: And perhaps at your time of Life, nothing else is worth your Care. What is every Year of a wise Man's Life but a Censure or Critique on the past? Those whose Date is the shortest, live long enough to laugh at one half of it: The Boy despises the Infant, the Man the Boy, the Philosopher both, and the Christian all. You may now begin to think your Manhood was too much a Puerility; and you'll never suffer your Age to be but a second Infancy. The Toys and Baubles of your Childhood are hardly now more below you, than those Toys of our riper and of our declining Years, the Drums and Rattles of Ambition, and the Dirt and Bubbles of Avarice. At this time, when you are cut off from a little Society, and made a Citizen of the World at large, you should bend your Talents not to serve a Party, or a few, but all Mankind. Your Genius should mount above that Mist in which its Participation and Neighbourhood with Earth long involved it: To shine abroad and to Heaven, ought to be the Business and the Glory of your present Situation. Remember it was at such a time, that the greatest Lights of Antiquity dazzled and blazed the most; in their Retreat, in their Exile, or in their Death: but why do I talk of dazzling or blazing? it was then that they did Good, that they gave Light, and that they became Guides to Mankind.

Those Aims alone are worthy of Spirits truly great, and such I therefore hope will be yours. Resentment indeed may remain, perhaps cannot be quite extinguished, in the noblest Minds; but Revenge never will harbour there: Higher Principles than those of the first, and better Principles than those of the latter, will infallibly influence Men whose Thoughts and whose Hearts are enlarged, and cause them to prefer the whole to any Part of Mankind, especially to so small a Part as one's single Self.

Believe me, my Lord, I look upon you as a Spirit entered into another Life, as one just upon the Edge of Immortality, where the Passions and Affections must be much more exalted, and where you ought to despise all little Views, and all mean Retrospects. Nothing is worth your looking back; and therefore look forward, and make (as you can) the
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World look after you : But take Care, that it be not with Pity, but with Esteem and Admiration.

I am with the greatest Sincerity, and Passion for your Fame as well as Happiness,

Yours, &c.

The Bishop of Rochester went into Exile the Month following, and continued in it till his Death, which happened at Paris on the fifteenth Day of Feb. in the Year 1732.

LETTER IV.

From Mr. GAY to Mr. F——.

Stanton-Harcourt, Aug. 9, 1718.

THE only News you can expect to have from me here, is News from Heaven, for I am quite out of the World, and there is scarce any thing can reach me except the Noise of Thunder, which undoubtedly you have heard too. We have read in old Authors, of high Towers levelled by it to the Ground, while the humble Vallies have escaped: The only thing that is Proof against it is the Laurel, which however I take to be no great Security to the Brains of modern Authors. But to let you see that the contrary to this often happens, I must acquaint you that the highest and most extravagant Heap of Towers in the Universe, which is in this Neighbourhood, stands still undefaced, while a Cock of Barley in our next Field has been consumed to Ashes. Would to God that this Heap of Barley had been all that had perished! For unhappily beneath this little Shelter sate two much more constant Lovers than ever were found in Romance under the Shade of a Beech-Tree. *John Hewit* was a well-set Man of about five and twenty; *Sarah Drew* might be rather called comely than beautiful, and was about the same Age: They had passed thro' the various Labours of the Year together with the greatest Satisfaction; if she milked, it was his Morning and Evening Care to bring the Cows to her Hand. It was but last Fair that he bought her a Present of green Silk for her Straw-Hat; and the Poesy on her Silver Ring was of his choosng. Their Love was the Talk of the whole Neighbourhood; for Scandal never affirmed that

they had any other Views than the lawful Possession of each other in Marriage. It was that very Morning that he had obtained the Consent of her Parents, and it was but till the next Week that they were to wait to be happy. Perhaps in the Intervals of their Work they were now talking of their Wedding-Cloaths, and *John* was suiting several Sorts of Poppies and Field-flowers to her Complexion, to chuse her a Knot for the Wedding-Day. While they were thus busied, (it was on the last of *July* between two and three in the Afternoon) the Clouds grew black, and such a Storm of Lightning and Thunder ensued, that all the Labourers made the best of their way to what Shelter the Trees and Hedges afforded. *Sarah* was frightened, and fell down in a Swoon on a Heap of Barley. *John*, who never separated from her, fate down by her Side, having raked together two or three Heaps, the better to secure her from the Storm. Immediately there was heard so loud a Crack, as if Heaven had split asunder; every one was sollicitous for the Safety of his Neighbour, and called to one another throughout the Field. No Answer being returned to those who called to our Lovers, they stepped to the Place where they lay; they perceived the Barley all in a Smoke, and then espied this faithful Pair, *John* with one Arm about *Sarah's* Neck, and the other held over her, as to skreen her from the Lightning. They were both struck in this tender Posture. *Sarah's* left Eyebrow was singed, and there appeared a black Spot on her Breast; her Lover was all over black, but not the least Signs of Life were found in either. Attended by their melancholy Companions, they were conveyed to the Town, and the next Day interred in *Stanton-Harcourt*. My Lord *Harcourt*, at Mr. *Pope's* and my Request, has caused a Stone to be placed over them, upon Condition that we should furnish the Epitaph, which is as follows:

*When Eastern Lovers feed the Funeral Fire,
On the same Pile the faithful Pair expire;
Here pitying Heaven that Virtue mutual found,
And blasted both, that it might neither wound.
Hearts so sincere th' Almighty saw well pleas'd,
Sent his own Lightning, and the Victims seiz'd.*

But my Lord is apprehensive the Country People will not understand this; and Mr. *Pope* says he'll make one with something of Scripture in it, and with as little Poetry as *Hopkins* and *Sternhold*.

I am, &c.

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LETTER V.

CICERO to ATTICUS.

I Perceive from your Letter, and the Copy of my Brother's, which you sent with it, a great Alteration in his Affection and Sentiments with regard to you: which affects me with all that Concern, which my extreme Love for you both ought to give me; and with Wonder at the same time, what could possibly happen either to exasperate him so highly, or to affect so great a Change in him. I had observed indeed before, what you also mistrusted at your leaving us, that he had conceived some great Disgust, which shocked and filled his Mind with odious Suspicions: which tho' I was often attempting to heal, and especially after the Allotment of his Province, yet I could neither discover that his Resentment was so great, as it appears to be from your Letter, nor find, that what I said had so great an Effect upon him as I wished. I comforted myself however with a Persuasion, that he would contrive to see you at *Dyrrachium*, or some other Place in those Parts; and in that Case made no doubt, but that all would be set right; not only by your Discourse and talking the Matter over between yourselves, but by the very sight and mutual Embraces of each other: For I need not tell you who know it as well as myself, what a Fund of Good Nature and Sweetness of Temper there is in my Brother; and how apt he is both to take and to forgive an Offence. But it is very unlucky that you did not see him: since by that Means, what others have artfully inculcated has had more Influence on his Mind, than either his Duty, or his Relation to you, or your old Friendship, which ought to have had the most. Where the Blame of all this lies, it is easier for me to imagine than to write; being afraid, lest, while I am excusing my own People, I should be too severe upon yours: For, as I take the Case to be, if those of his own Family did not make the Wound, they might at least have cured it. When we see one another again, I shall explain to you more easily the Source of the whole Evil, which is spread somewhat wider than it seems to be.—As to the Letter which he wrote to you from *Thessalonica*, and what you suppose him to have said of you to your Friends at *Rome*,
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and on the Road, I cannot conceive what could move him to it. But all my Hopes of making this Matter easy depend on your Humanity. For if you will but reflect, that the best Men are often the most easy, both to be provoked, and to be appeased; and that this Quickness, if I may so call it, or Flexibility of Temper, is generally the Proof of a Good Nature; and above all, that we ought to bear with one another's Infirmities or Faults, or even Injuries; this troublesome Affair, I hope will soon be made up again. I beg of you that it may be so. For it ought to be my special Care, from the singular Affection which I bear to you, to do every thing in my Power, that all, who belong to me, may both love and be beloved by you. There was no Occasion for that Part of your Letter, in which you mention the Opportunities which you have omitted, of Employments both in the City and the Provinces; as well at other times, as in my Consulship. I am perfectly acquainted with the Ingenuity and Greatness of your Mind; and never thought that there was any other Difference between you and me, but in a different Choice and Method of Life. Whilst I was drawn, by a sort of Ambition, to the Desire and Pursuit of Honours; you, by other Maxims, in no wise blameable, to the Enjoyment of an honourable Retreat. But for the genuine Character of Probity, Diligence, and exactness of Behaviour, I neither prefer myself, nor any Man else to you. And as for Love to me, after my Brother and my own Family, I give you always the same Place. For I saw, and saw it in a manner the most affecting, both your Sollicitude and your Joy, in all the various Turns of my Affairs; and was often pleased, as well with the Applause which you gave me in Success, as the Comfort which you administered in my Fears. And even now, in the time of your Absence, I feel and regret the Loss, not only of your Advice, in which you excel all, but of that familiar Chat with you, in which I used to take so much Delight. Where then shall I tell you that I most want you? in Publick Affairs? (where it can never be permitted to me to sit idle) or in my Labours at the Bar? which I sustained before through Ambition, but now to preserve my Dignity: Or in my Domestick Concerns? where, though I always wanted your Help before, yet since the Departure of my Brother, I now stand the more in need of it. In short, neither in my Labours nor Rest; neither in Business, nor Retirement; neither in the Forum, nor at Home; neither in publick, nor in private Affairs, can I live any longer without your friendly Council, and endearing Conversation.

fation. We have often been restrained on both Sides, by a kind of Shame, from explaining ourselves on this Article; but I was now forced to it by that Part of your Letter, in which you thought fit to justify yourself and your Way of Life to me.——But to return to my Brother; In the present State of the ill Humour which he expresses towards you, it happens however conveniently, that your Resolution of declining all Employments Abroad was declared and known long beforehand, both to me and to your other Friends; so that your not being now together cannot be charged to any Quarrel or Rupture between you, but to your Judgment and Choice of Life. Wherefore both this Breach in your Union will be healed again, and your Friendship with me remain for ever inviolable, as it has hitherto been.—We live here in an infirm, wretched, tottering Republick: for you have heard, I guess, that our Knights are now almost disjoined again from the Senate. The first Thing which they took amiss, was the Decree for calling the Judges to Account who had taken Money in *Clodius's* Affair. I happened to be absent when it passed; but hearing afterwards that the whole Order resented it, tho' without complaining openly, I chid the Senate, as I thought, with great Effect; and in a Cause, not very modest, spoke forcibly and copiously. They have now another curious Petition, scarce fit to be endured; which yet I not only bore with, but defended. The Company who hired the *Asiatick* Revenues of the *Censors*, complained to the Senate, that, through too great an Eagerness, they had given more for them than they were worth, and begged to be released from the Bargain. I was their chief Advocate, or rather indeed the Second; for *CRASSUS* was the Man who put them upon making this Request. The Thing is odious and shameful, and a publick Confession of their Rashness: but there was great Reason to apprehend, that if they should obtain nothing, they would be wholly alienated from the Senate: so that this Point also was principally managed by me. For, on the First and Second of *December*, I spoke a great deal on the Dignity of the two Orders, and the Advantages of the Concord between them, and was heard very favourably in a full House. Nothing however is yet done; but the Senate appears well disposed. For *METELLUS*, the Consul elect, was the only one who spoke against us; tho' that Hero of ours, *CATO*, was going also to speak, if the shortness of the Day had not prevented him.

Thus,

Thus, in pursuit of my old Measures, I am supporting, as well as I can, that Concord which my Consulship had cemented : but since no great Strefs can now be laid upon it, I have provided myself another Way, and a sure one, I hope, of maintaining my Authority ; which I cannot well explain by Letter, yet will give you a short Hint of it. I am in strict Friendship with POMPEY.—I know already what you say—and will be upon my Guard, as far as Caution can serve me ; and give you a farther Account some other time, of my present Conduct in Politicks. You are to know, in the meanwhile, that LUCCEIUS designs to sue directly for the Consulship ; for he will have, it is said, but two Competitors. CÆSAR, by Means of ARRIUS, proposes to join with him ; and BIBULUS, by PISO's Mediation, thinks of joining with CÆSAR. Do you laugh at this ? Take my Word for it, it is no laughing Matter. What shall I write farther ? What ? there are many Things : but for another Occasion. If you would have us expect you, pray let me know it. At present I shall beg only modestly, what I desire very earnestly, that you would come as soon as possible.

LETTER VI.

MATIUS to CICERO.

YOUR Letter gave me great Pleasure, by letting me see you retain still that favourable Opinion of me, which I had always hoped and wished ; and though I had never indeed any Doubt of it, yet for the high Value that I set upon it, I was very solicitous that it should remain always inviolable. I was conscious to myself that I had done nothing which could reasonably give Offence to any honest Man ; and did not imagine therefore, that a Person of your great and excellent Accomplishments could be induced to take any without Reason, especially against one, who had always professed, and still continued to profess, a sincere good Will to you. Since all this then stands just as I wish it, I will now give an Answer to those Accusations, from which you, agreeably to your Character,

ter, out of your singular Goodness and Friendship, have so often defended me. I am no Stranger to what has been said of me by certain Persons, since CÆSAR's Death. They call it a Crime in me, that I am concerned for the Loss of an intimate Friend, and sorry that the Man, whom I loved, met with so unhappy a Fate. They say, that our Country ought to be preferred to any Friendship, as if they had already made it evident, that his Death was of Service to the Republick. But I will not deal craftily: I own myself not to be arrived at that Degree of Wisdom; nor did I yet follow CÆSAR in our late Dissentions, but my Friend; whom, though displeased with the Thing, I could not desert: for I never approved the Civil War, or the Cause of it, but took all possible Pains to stifle it in its Birth. Upon the Victory therefore of a familiar Friend, I was not eager to advance, or to enrich myself: an Advantage which others, who had less Interest with him than I, abused to great excess. Nay, my Circumstances were even hurt by CÆSAR's Law; to whose Kindness the greatest Part of those, who now rejoice at his Death, owed their very Continuance in the City. I solicited the Pardon of the Vanquished with the same Zeal as if it had been for myself. Is it possible therefore for me, who laboured to procure the Safety of all, not to be concerned for the Death of him, from whom I used to procure it? especially when the very same Men, who were the Cause of making him odious, were the Authors also of destroying him. But I shall have Cause, they say, to repent, for daring to condemn their Act. Unheard of Insolence! that it should be allowed to some to glory in a wicked Action, yet not to others, even to grieve at it without Punishment! But this was always free even to Slaves, to fear, rejoice, and grieve by their own Will, not that of another; which yet these Men, who call themselves the Authors of Liberty, are endeavouring to extort from us by the Force of Terror. But they may spare their Threats: for no Danger shall terrify me from performing my Duty and the Offices of Humanity; since it was always my Opinion that an honest Death was never to be avoided, often even to be sought. But why are they angry with me, for wishing only that they may repent of their Act? I wish that all the World may regret CÆSAR's Death. But I ought, say they, as a Member of Civil Society, to wish the Good and Safety of the Republick. If my past Life and future Hopes do not already prove, that I wish it, without my saying so, I will not pretend to evince it by Argument. I beg of you therefore in the strongest Terms, to attend to Facts rather than Words; and if you think it
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the most useful to one in my Circumstances, that what is right should take Place, never imagine, that I can have any Union or Commerce with ill-designing Men. I acted the same Part in my Youth, where to mistake would have been pardonable; shall I then undo it all again, and renounce my Principles in my declining Age? No; it is my Resolution to do nothing that can give any Offence; except it be when I lament the cruel Fate of a dear Friend and illustrious Man. If I were in different Sentiments, I would never disown what I was doing; lest I should be thought, not only wicked for pursuing what was wrong, but false and cowardly for dissembling it.—But I undertook the Care of the Shews, which young CÆSAR exhibited for the Victory of his Uncle. This was an Affair of private, not of publick Duty. It was what I ought to have performed to the Memory and Honour of my dead Friend; and what I could not therefore deny to a Youth of the greatest Hopes, and so highly worthy of CÆSAR.—But I go also often to the Consul ANTONY's, to pay my Compliments; yet you will find those very Men go oftener, to ask and receive Favours, who reflect upon me for it, as disaffected to my Country. But what Arrogance is this? When CÆSAR never hindered me from visiting whom I would; even those whom he did not care for; that they, who have deprived me of him, should attempt by their Cavils to debarr me from placing my Esteem where I think proper. But I am not afraid, that either the Modesty of my Life should not be sufficient to confute all false Reports of me for the future, or that they, who do not love me for my Constancy to CÆSAR, would not chuse to have their Friends resemble me, rather than themselves. For my own Part, if I could have my Wish, I would spend the Remainder of my Days in quiet at *Rhodes*: but if any Accident prevent me, will live in such a Manner at *Rome*, as always to desire, that what is Right may prevail. I am greatly obliged to our Friend TREBATIUS, for giving me this Assurance of your sincere and friendly Regard to me, and for making it my Duty to respect and observe a Man, whom I had esteemed always before with Inclination. Take Care of your Health, and preserve me in your Affection.

LETTER VII.

PLINY to TACITUS.

YOUR Request that I would send you an Account of my Uncles Death, in order to transmit a more exact Relation of it to Posterity, deserves my Acknowledgments; for if this Accident shall be celebrated by your Pen, the Glory of it, I am well assured, will be rendered for ever illustrious. And notwithstanding he perished by a Misfortune, which, as it involved at the same Time a most beautiful Country in Ruins, and destroyed so many populous Cities, seems to promise him an everlasting Remembrance; notwithstanding he has himself composed many and lasting Works; yet, I am persuaded, the mentioning of him in your immortal Writings, will greatly contribute to eternize his Name. Happy I esteem those to be, whom Providence has distinguished with the Abilities either of doing such Actions as are worthy of being related, or of relating them in a Manner worthy of being read; but doubly happy are they who are blessed with both these uncommon Talents: In the Number of which my Uncle, as his own Writings, and your History will evidently prove, may justly be ranked. It is with extreme Willingness, therefore, I execute your Commands; and should indeed have claimed the Task if you had not enjoined it. He was at that Time with the Fleet under his Command at *Misenum*. On the 23d of *August*, about One in the Afternoon, my Mother desired him to observe a Cloud, which appeared of a very unusual Size and Shape. He had just returned from taking the Benefit of the Sun, and after bathing himself in cold Water, and taking a slight Repast, was retired to his Study: He immediately arose, and went out upon an Eminence, from whence he might more distinctly view this very uncommon Appearance. It was not at that Distance discernable from what Mountain this Cloud issued; but it was found afterwards to ascend from Mount *Vesuvius*. I cannot give you a more exact Description of its Figure, than by resembling it to that of a Pine Tree, for it shot up a great Height in the Form of a Trunk, which extended itself at the Top into a sort of Branches; occasioned, I imagine, either by a sudden Gust of Air that impelled it, the Force of which decreased as it advanced upwards, or the Cloud itself being pressed back again by its

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own Weight, expanded in this Manner: It appeared sometimes bright, and sometimes dark and spotted, as it was more or less impregnated with Earth and Cinders. This extraordinary Phænomenon excited my Uncle's philosophical Curiosity to take a nearer View of it. He ordered a light Vessel to be got ready, and gave me the Liberty, if I thought proper, to attend him. I rather chose to continue my Studies; for, as it happened, he had given me an Employment of that Kind. As he was coming out of the House he received a Note from *Rectina*, the Wife of *Bassus*, who was in the utmost Alarm at the imminent Danger which threatened her; for her Villa being situated at the Foot of Mount *Vesuvius*, there was no Way to escape but by Sea, she earnestly entreated him therefore to come to her Assistance. He accordingly changed his first Design, and what he began with a philosophical, he pursued with an heroical Turn of Mind. He ordered the Gallies to put to Sea, and went himself on board with an Intention of assisting, not only *Rectina*, but several others; for the Villas stand extremely thick upon that beautiful Coast. When hastening to the Place from whence others fled with the utmost Terror, he steered his direct Course to the Point of Danger, and with so much Calmness and Presence of Mind, as to be able to make and dictate his Observations upon the Motion and Figure of that dreadful Scene. He was now so nigh the Mountain, that the Cinders, which grew thicker and hotter the nearer he approached, fell into the Ships, together with Pumice-Stones, and black Pieces of burning Rock: They were likewise in Danger, not only of being aground by the sudden Retreat of the Sea, but also from the vast Fragments which rolled down from the Mountain, and obstructed all the Shore. Here he stopped to consider whether he should return back again; to which the Pilot advising him, *Fortune*, said he, *befriends the Brave*; carry me to *Pomponianus*. *Pomponianus* was then at *Stabia*, separated by a Gulph, which the Sea, after several insensible Windings, forms upon that Shore. He had already sent his Baggage on Board; for though he was not at that Time in actual Danger, yet being within the View of it, and indeed extremely near, if it should in the least increase, he was determined to put to Sea as soon as the Wind should change. It was favourable however, for carrying my Uncle to *Pomponianus*, whom he found in the greatest Consternation. He embraced him with Tenderness, encouraging and exhorting him to keep up his Spirits; and the more to dissipate his Fears, he ordered, with an Air of Unconcern, the Baths

to be got ready ; when, after having bathed, he sat down to Supper with great Chearfulness, or at least (what is equally heroic) with all the Appearance of it. In the mean while the Eruption from Mount *Vesuvius* flamed out from several Places with much Violence, which the Darknes of the Night contributed to render still more visible and dreadful. But my Uncle, in order to sooth the Apprehensions of his Friend, assured him it was only the burning of the Villages, which the Country People had abandoned to the Flames : After this he retired to Rest ; and, it is most certain, he was so little discomposed as to fall into a deep Sleep ; for, being pretty fat, and breathing hard, those who attended without, actually heard him snore. The Court which led to his Apartment, being now almost filled with Stones and Ashes, if he had continued there any time longer, it would have been impossible for him to have made his Way out ; it was thought proper therefore to awaken him. He got up, and went to *Pomponianus*, and the rest of his Company, who were not unconcerned enough to think of going to Bed. They consulted together whether it would be most prudent to trust to the Houses, which now shook from side to side with frequent and violent Concussions, or fly to the open Fields, where the calcined Stones and Cinders, tho' light indeed, yet fell in large Showers, and threatened Destruction. In this Distress they resolved for the Fields, as the less dangerous Situation of the two : A Resolution, which while the rest of the Company were hurried into by their Fears, my Uncle embraced upon cool and deliberate Consideration. They went out then, having Pillows tied upon their Heads with Napkins ; and this was their whole Defence against the Storm of Stones that fell round them. Tho' it was now Day every where else, with them it was darker than the most obscure Night, excepting only what Light proceeded from the Fire and Flames. They thought proper to go down farther upon the Shore, to observe if they might safely put out to Sea, but they found the Waves still run extremely high and boisterous. There my Uncle having drunk a Draught or two of cold Water, threw himself down upon a Cloth which was spread for him, when immediately the Flames, and a strong smell of Sulphur, which was the Forerunner of them, dispersed the rest of the Company, and obliged him to arise. He raised himself up with the Assistance of two of his Servants, and instantly fell down dead ; suffocated, as I conjecture, by some gross and noxious Vapour, having always had weak Lungs, and frequently subject to a Difficulty of Breathing. As soon as it was light again,

which was not till the third Day after this melancholy Accident, his Body was found entire, and without any Marks of Violence upon it, exactly in the same Posture that he fell, and looking more like a Man asleep than dead. During all this time my Mother and I were at *Misenum*. But as this has no Connection with your History, so your Enquiry went no farther than concerning my Uncle's Death; with that therefore I will put an End to my Letter: Suffer me only to add, that I have faithfully related to you what I was either an Eye-witness of myself, or received immediately after the Accident happened, and before there was time to vary the Truth. You will choose out of this Narrative such Circumstances as shall be most suitable to your Purpose; for there is a great Difference between what is proper for a Letter, and an History; between writing to a Friend, and writing to the Public. Farewel.

LETTER VIII.

PLINY to ROMANUS FIRMUS.

AS you are my Countryman, my Schoolfellow, and the earliest Companion of my Youth: As there was the strictest Friendship between my Mother and Uncle, and your Father; a Happiness which I also enjoyed as far as the great Inequality of our Ages would admit; can I fail (biassed as I am towards your Interest by so many strong and weighty Reasons) to contribute all in my Power to the Advancement of your Dignity? The Rank you bear in our Province as a *Decurio*, is a Proof that you are possessed at least of an hundred thousand *Sesterces*; but that we may also have the Pleasure of seeing you a *Roman Knight*, give me leave to present you with three hundred thousand, in order to make up the Sum requisite to entitle you to that Dignity. The long Acquaintance we have had, leaves me no Room to doubt you will ever be forgetful of this Instance of my Friendship. And I need not advise you (what if I did not know your Disposition, I should) to enjoy this Honour with the Modesty that becomes one who received it from me; for the Dignity we possess by the good Offices of a Friend, is a kind of sacred Trust, wherein we have his Judgment, as well as our own Character to maintain, and therefore to be guarded with peculiar Attention. Farewel.

LET-

LETTER IX.

PLINY to MAXIMUS.

I THINK I may claim a Right to ask the same Services of you for my Friends, as I would offer to yours if I were in your Station. *Arrianus Maturius* is a Person of great Eminence among the *Altinates*. When I call him so, it is not with respect to his Fortunes (which however are very considerable;) it is in view to the Purity, the Integrity, the Prudence, and the Gravity of his Manners. His Counsel steers me in my Affairs, and his Judgment directs me in my Studies; for Truth, Honor and Knowledge, are the shining Qualities which mark his Character. He loves me (and I cannot express his Affection in stronger Terms) with a Tenderness equal to yours. As he is a Stranger to Ambition, he is contented with remaining in the *Equestrian* Order, when he might easily have advanced himself into a higher Rank. It behoves me however to take Care his Merit be rewarded with the Honors it deserves; and I would fain without his Knowledge or Expectation, and probably too contrary to his Inclination, add to his Dignity. The Post I would obtain for him should be something very honorable, and yet attended with no Trouble. I beg when any thing of that Nature offers you would think of him; it will be an Obligation, which both he and I shall ever remember with the greatest Gratitude. For tho' he hath no aspiring Wishes to satisfy, he will be as sensible of the Favour as if he had received it in consequence of his own Desires. Farewel.

LETTER X.

PLINY to CATILIUS.

I Accept of your Invitation to Supper, but I must make this Agreement before-hand, that you dismiss me soon, and treat me frugally. Let our Entertainment abound only in philosophical Conversation, and even that too with Moderation. There are certain Midnight Parties, which *Cato* himself could not safely fall in with: tho' I must confess at the same

time, that *J. Caesar* when he reproaches him upon that Head, exalts the Character he endeavours to expose; for he describes those Persons who met this reeling Patriot, as blushing when they discovered who he was; and adds *you would have thought that Cato had detected them, and not they Cato*. Could he place the Dignity of *Cato* in a stronger Light, than by representing him thus venerable even in his Cups? As for ourselves nevertheless, let Temperance not only spread our Table, but regulate our Hours; for we are not arrived at so high a Reputation, that our Enemies cannot censure us but to our Honor. Farewel.

LETTER XI.

PLINY to TITIANUS.

WHAT are you doing? And what do you purpose to do? As for myself, I pass my Life in the most agreeable, that is in the most disengaged manner imaginable. I do not find myself therefore, in the Humour to write a long Letter, tho' I am to read one. I am too much a Man of Pleasure for the former, and just idle enough for the latter: for none are more indolent, you know, than the voluptuous, or have more Curiosity than those who have nothing to do. Farewel.

LETTER XII.

To Monsieur DE LIONNE at Rome.

SIR,

THO' no Man treated me so ill at *Rome* as yourself; and I must place to your Account some of the most disagreeable Hours I passed in all my Travels; yet be assured I never saw any Person in my Life that I had so strong an Inclination to revisit, or to whom I would more willingly do the best Services in my Power. It is not very usual to gain a Man's Friendship, at the same time that one ruins his Fortune.

tune. This Success however you have had, and your Advantage was so much more considerable than mine in all Respects, that I had not the Power to defend myself against you in either of those Instances, but you won both my Money and my Heart at the same time. If I am so happy as to find a Place in yours, I shall esteem that Acquisition as an over-balance to all my Losses, and shall look upon myself as greatly a Gainer in the Commerce that passed between us. Though your Acquaintance, indeed, has cost me pretty dear, I do not by any Means think I have paid its full Value, and I would willingly part with the same Sum to meet with a Man in *Paris* of as much Merit as yourself. This being the literal Truth, you may be well assured, Sir, that I shall omit nothing in my Power to preserve an Honour I so highly esteem; and that I shall not very easily give up a Friend whom I purchased at so dear a Price. I have accordingly performed every thing you desired in the Affair about which you wrote to me; as I shall obey you with the same Punctuality in every other Instance that you shall command me. For I am with all the Affection that I ought,

Sir, Your, &c.

VOITURE.



LETTER XIII.

To the Marchioness de RAMBOUILLET.

MADAM,

SINCE I had the Honour of seeing you, I have suffered greater Pains than I am able to express. Still however, I did not forget to execute your Commands; and in passing by *Espernay* I attended, as your Proxy, the Funeral of the *Mareschal Strozzi*. His Tomb appeared to me so magnificent, that in the Condition I was in, and finding myself ready conveyed thither, I had a most violent Inclination to be buried with him. But they made some Difficulty of complying with my Proposal, as they found I had still some remaining Warmth left in me. I resolved therefore to have my

Body transported to *Nancy*; where at length, Madam, it is arrived, but so lean and worn out, that believe me, many a Corpse is interred that is much less so. Though I have been already here these eight Days, I have not yet been able to recover my Strength, and the longer I repose, the more I find myself fatigued. In Truth I perceive such an infinite Difference between that Fortnight which I had the Honour of passing with you, and the same Space of Time which I have spent since, that I am astonished how I have been able to support it; and I look upon myself and Monsieur *Margonne*, who teaches School in this Place, as two the most wretched Instances in the World of the Inconstancy of Fortune. I am every Day attacked with a Shortness of Breath, and fainting Fits, without being able to meet with the least Drop of Treacle; and I am more indisposed than ever I was in all my Life, in a Place where I cannot be supplied with a proper Medicine. Thus, Madam, I much fear that *Nancy* will be as fatal to me as it was to the Duke of *Bourgogne*, and that after having like him, escaped the greatest Dangers, and resisted the most powerful Enemies, I am destined to end my Days in this Town. I shall struggle however against that Misfortune as much as possible; for I must confess I am extremely unwilling to leave the World, when I reflect that I shall by that means never have the Honour of seeing you again. I should indeed exceedingly regret, that after having escaped Death by the Hands of the most amiable Woman in the Universe, and missed so many glorious Occasions of expiring at your Feet; I should come here at last to be buried three hundred Leagues from your Presence, and have the Mortification when I rise again, of finding myself once more in *Loain*.

I am, MADAM,

Your, &c.

VOITURE.

L E T-

LETTER XIV.

To Madame DE LA CHETARDIE.

MADAM,

I CANNOT taste of your Bounty without expressing at the same Time my Gratitude. You have feasted me indeed these four Days in the most delicious manner, and either there is no Pleasure in the Palate, or your Cheeses afford a Relish of the most exquisite Kind. They are not merely an artful Preparation of Cream; they are the Effect of a certain Quintessence hitherto unknown, they are I know not what kind of wonderful Production, which with a most delicious Sweetness, preserve at the same time a most pleasing Poignancy. Undoubtedly, Madam, you must be the Favourite of Heaven, since you are thus blessed with a Land that flows with Milk and Honey. It was in this manner, you know, that Providence formerly regaled its chosen People; and such were once the Riches of the Golden Age. But methinks you ought to limit the Luxury of your Table to Rarities of this Kind, and not look out for any other Abundance, in a Place which affords such charming Repasts. You ought long since to have purified your Kitchen, and broke every Instrument of savage Destruction; for would it not be a Shame to live by Cruelty and Murder, in the Midst of such innocent Provisions? I am sure at least I can never esteem them too much, nor sufficiently thank you for your Present. It is in vain you would persuade me, that it was the Work of one of your Dairy-Maids; such coarse Hands could never be concerned in so curious a Production. Most certainly the Nymphs of *Vienne* were engaged in the Operation; and it is an Original of their making, which you have sent me as a Rarity. If this Thought appears to you poetical, you must remember that the Subject is so too; and might with great Propriety make Part of an Eclogue, or enter into some Corner of a Pastoral. But I am by no means an Adept in the Art of Rhyming; besides, it is necessary I should quit the Language of Fable, to assure you in very true and very serious Prose, I so highly honour your Virtue, that I should always think I owed you much, though I had never received any

H 4

Favour

Favour at your Hands; and if you were not my Benefactress,
I should nevertheless be always,

MADAM,

Your, &c.

BALZAC.

LETTER XIV.

To the Mayor of ANGOULEME.

S I R,

I Persuade myself that the Request which the Bearer of this will make to you on my Behalf, will not be disagreeable. It concerns indeed the publick Interest as well as mine; and I know you are so punctual in the Functions of your Office, that to point out to you a Grievance, is almost the same as to redress it. At the Entrance of the *Fauxbourg Lomeau*, there is a Way of which one cannot complain in common Terms. It would draw Imprecations from a Man that never used a stronger Affirmative in all his Life than *yea verily*; and raise the Indignation even of the mildest Father of the Oratory. It was but the Day before Yesterday, that I had like to have been lost in it, and was in imminent Danger of being cast away in a terrible Slough. Had it indeed been in the open Sea, and in a shattered Vessel, exposed to the Fury of the Winds and Waves, the Accident would have been nothing extraordinary; but to suffer such a Misfortune upon Land, in a Coach, and during the very Time of your Mayoralty, would have been beyond all Credit or Consolation. Two or three Words of an Order from you, would put this Affair into a better Situation, and at the same time oblige a whole County. Let me hope then that you will give Occasion to those *without* your District to join in Applauses with your own Citizens, and not suffer your Province, which you have embellished in so many other Parts, to be disfigured in this by so vile a Blemish. But after the Interest of the Public hath had its Weight with you, will you not allow me to have some Share in your Consideration,
and

and be inclined to favour a Person who is thought not to be Ungrateful for the good Offices he receives? There are who will say even more, and assure you that you have an Opportunity of extending your Reputation beyond the Bounds of your Province, and of making the Remembrance of your Mayoralty last longer than its annual Period. I shall learn by the return of the Bearer, if you think my Friends speak the Truth, and whether you have so high an Opinion of the Acknowledgment I shall make to you, as to comply with the Request I have already tendered: To which I have only to add the Assurance of my being, with great Sincerity,

SIR,

Your, &c.

BALZAC.

LETTER XVI.

To a young Gentleman at School.

DEAR MASTER F.

I AM glad to hear you are well fixt in your new School. I have now before me the three last Letters which you sent your Father, and, at his Desire, am going to give you a few Directions concerning Letter-writing, in hopes they may be of some small Service towards improving your Talent that Way.

When you sit down to write, call off your Thoughts from every other Thing but the Subject you intend to handle: Consider it with Attention, place it in every Point of View, and examine it on every Side before you begin. By this Means you will lay a Plan of it in your Mind, which will rise like a well-contrived Building, beautiful, uniform, and regular: Whereas, if you neglect to form to yourself some Method of going through the Whole, and leave it to be conducted by giddy Accident, your Thoughts upon any Subject can never appear otherways than as a mere heap of Confusion. Consider you are now to form a Stile, or, in other Words, to learn the Way of expressing what you think; and your doing it

it well or ill for your whole Life, will depend, in a great measure, upon the Manner you fall into at the Beginning. It is of great Consequence therefore, to be attentive and diligent at first; and an expressive, genteel, and easy Manner of Writing, is so useful, so engaging a Quality, that whatever Pains it costs, it amply will repay: Nor is the Task so difficult as you at first may think, a little Practice and Attention will enable you to lay down your Thoughts in Order; and I from time to time will instruct and give you Rules for so doing. But on your Part, I shall expect Observance and Application, without which nothing can be done.

As to Subjects, you are allowed in this Way the utmost Liberty. Whatsoever hath been done, or thought, or seen, or heard; your Observations on what you know, your Enquiries about what you do not know; the Time, the Place, the Weather, every Thing around stands ready for your Purpose; and the more Variety you intermix, the better. Set Discourses require a Dignity or Formality of Stile suitable to the Subject; whereas Letter-Writing rejects all Pomp of Words, and is most agreeable, when most familiar. But though lofty Phrases are here improper, the Stile must not therefore sink into Meanness: And to prevent its doing so, an easy Complaisance, an open Sincerity, and unaffected Good-Nature, should appear in every Place. A Letter should wear an honest, cheerful Countenance, like one who truly esteems, and is glad to see his Friend; and not like a Fop admiring his own Dress, and seemingly pleased with nothing but himself.

Express your Meaning as briefly as possible; long Periods may please the Ear, but they perplex the Understanding. Let your Letters abound with Thoughts more than Words. A short Stile, and plain, strikes the Mind, and fixes an Impression; a tedious one is seldom clearly understood, and never long remembered. But there is still something requisite beyond all this, towards the writing a polite and agreeable Letter, such as a Gentleman ought to be distinguished by; and that is, an Air of good Breeding and Humanity, which ought constantly to appear in every Expression, and give a Beauty to the Whole. By this, I would not be supposed to mean, overstrained, or affected Compliments, or any thing that way tending; but an easy, genteel, and obliging manner of Address, a Choice of Words which bear the most civil Meaning, and a generous and good-natured Complaisance.

What I have said of the Stile of your Letters, is intended as a Direction for your Conversation also, of which your
Care

Care is necessary, as well as of your Writing. As the Profession allotted for you will require you to speak in Publick, you should be more than ordinary solicitous how to express yourself, upon all Occasions, in a clear and proper Manner, and to acquire an Habit of ranging your Thoughts readily, in apt and handsome Terms; and not blunder out your Meaning, or be ashamed to speak it for want of Words. Common Conversation is not of so little Consequence as you may imagine; and if you now accustom yourself to talk at Random, you will find it hereafter not easy to do otherwise.

I wish you good Success in all your Studies, and am certain your Capacity is equal to all your Father's Hopes. Consider, the Advantage will be all your own; and your Friends can have no other Share of it, but the Satisfaction of seeing you a learned and a virtuous Man.

I am,

SIR,

your affectionate Friend,

and humble Servant,

B.

P A R T II.

G E O M E T R Y.

GEOMETRY is the Science of Extention, and is employed in the Consideration of Lines, Surfaces and Solids; as all Extention is distinguished into Length, Breadth, and Thickness.

Of its Origin. This Science had its Rise among the *Egyptians*, who were in a manner compelled to invent it, to remedy the Confusion which generally happened, in their Lands, from the Overflowings of the River *Nile*, which carried away all Boundaries, and effaced all the Limits of their Possessions: And thus this Invention, which at first consisted only in measuring the Lands, that every one might have what belonged to him, was called Land-measuring, or Geometry; but the *Egyptians* afterwards applied themselves to more subtle Researches, and from a very mechanical Exercise, insensibly produced this fine Science, which deserves to be placed among those of the first Rank.

Of its Use. Geometry is not barely useful, but even absolutely necessary. It is by the Help of Geometry that Astronomers make their Observations, regulate the Duration of Times, Seasons, Years, and Cycles, and measure the Distance, Motions and Magnitudes of the Heavenly Bodies.

It is by Geometry that Geographers shew us the Magnitude of the whole Earth, delineate the Extent of Seas, and the Divisions of Empires, Kingdoms, and Provinces.

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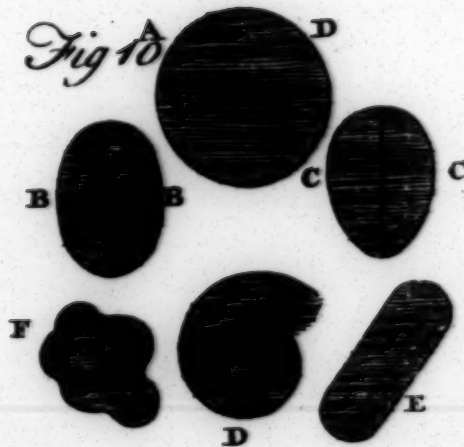
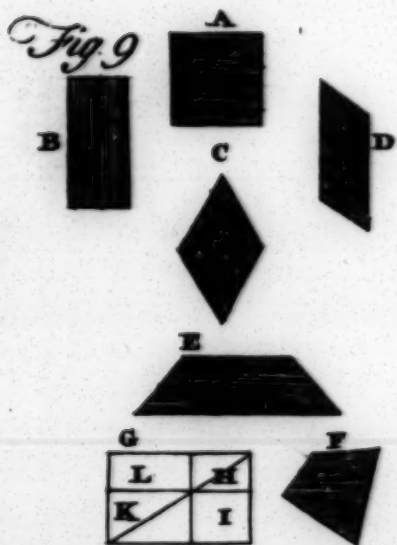
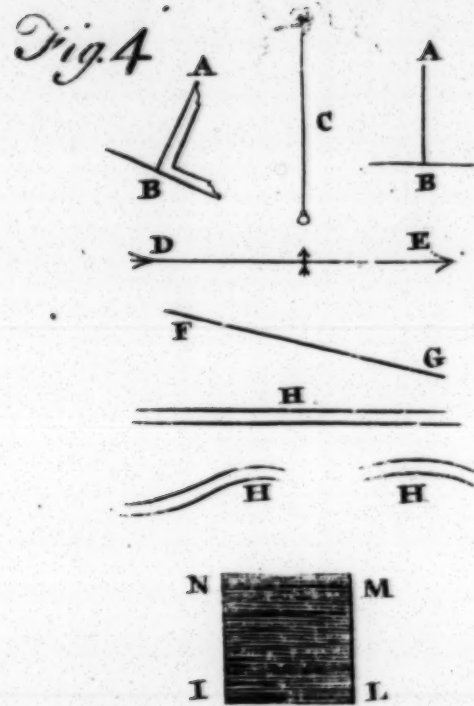
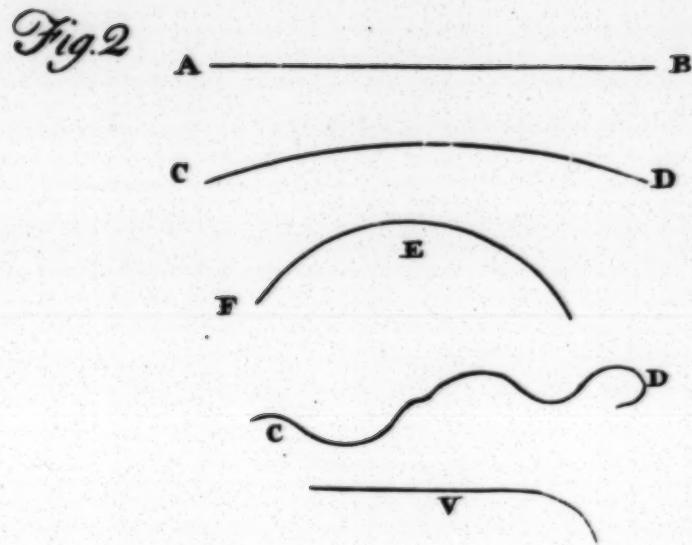




Fig. 5

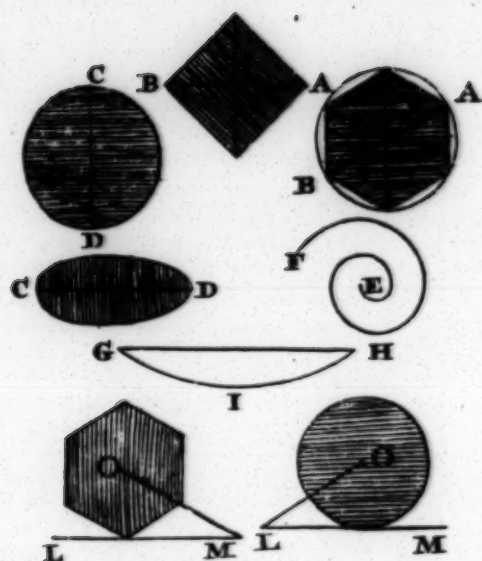


Fig. 6

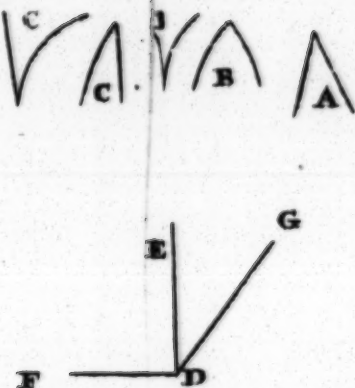


Fig. 7



Fig. 12

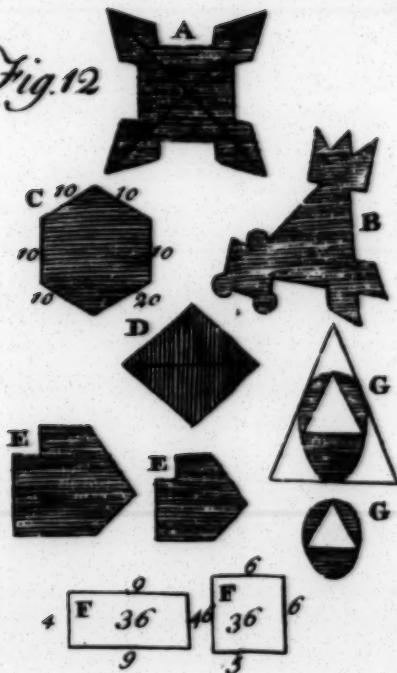


Fig. 13

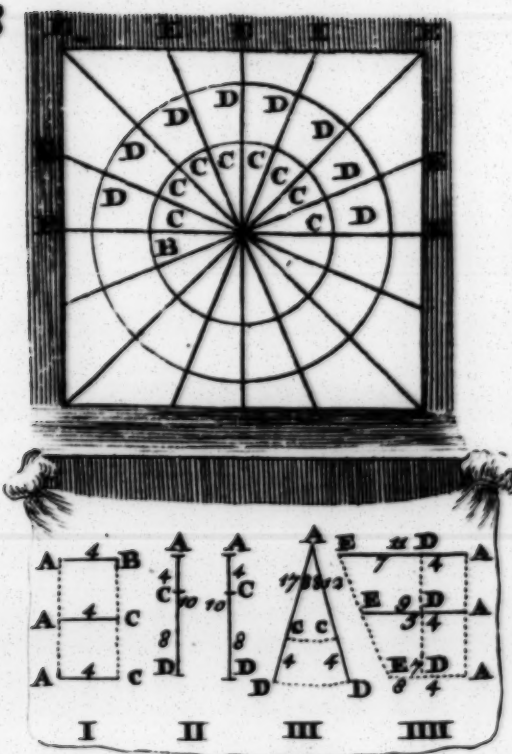
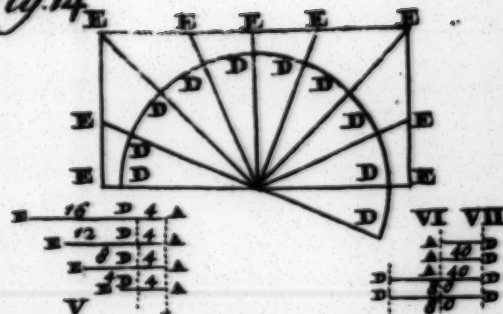


Fig. 14



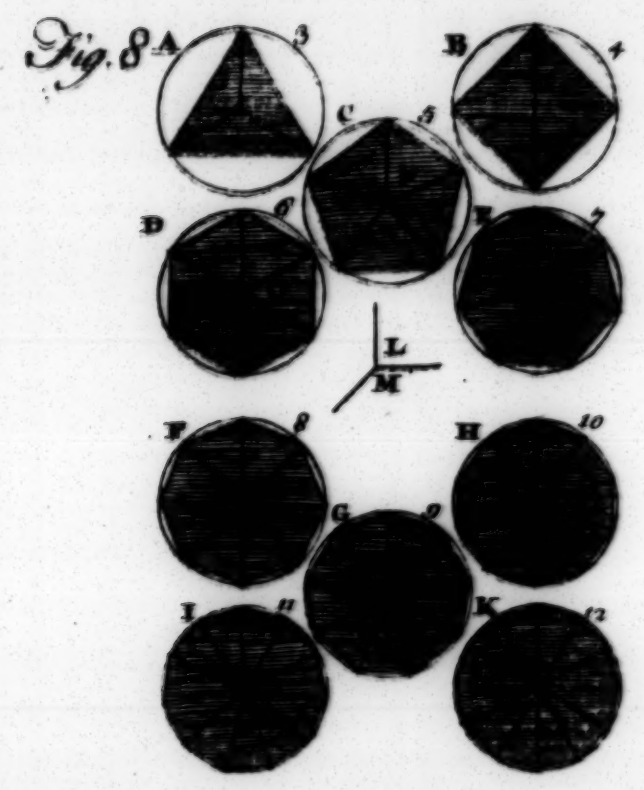
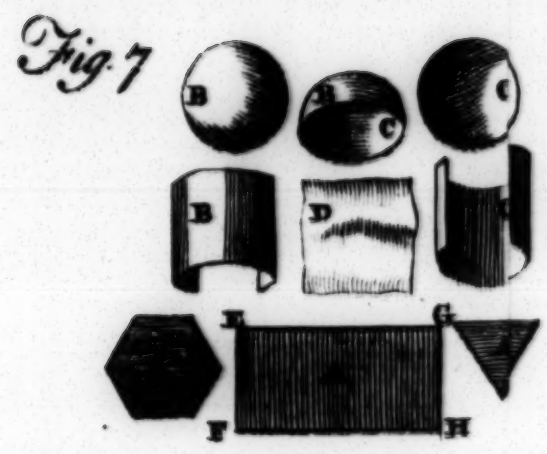
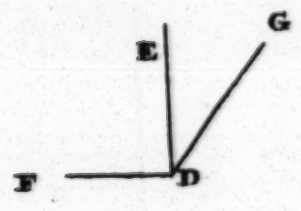
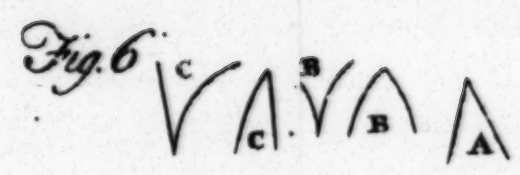
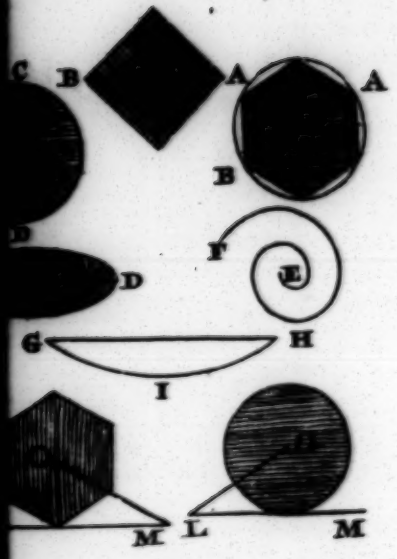


Fig. 13

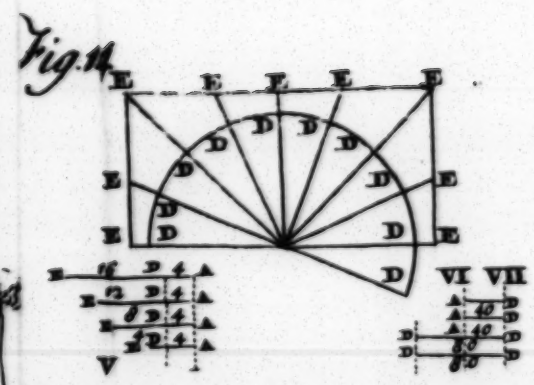
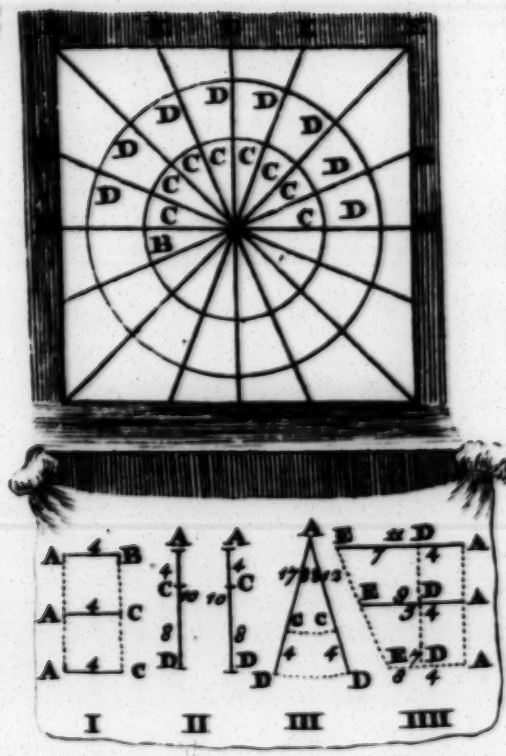


Fig. 15

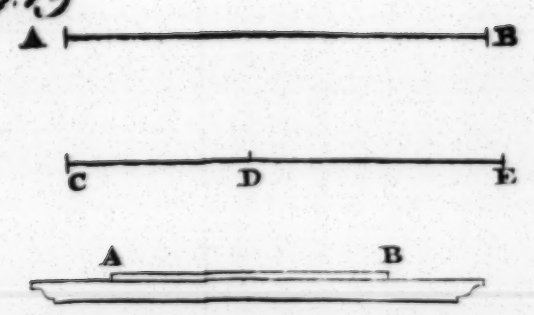
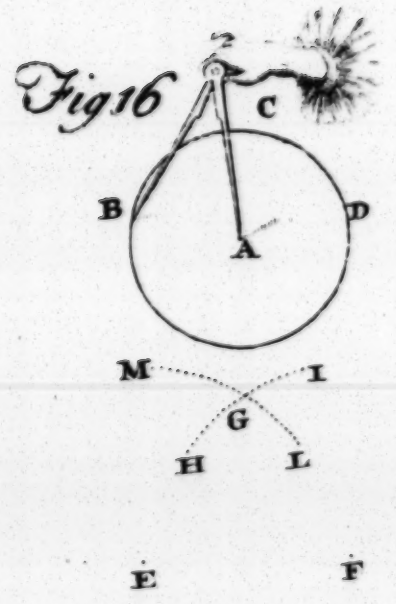


Fig. 16



It is from this Science that Architects derive their just Measures in the Construction of publick Edifices, as well as of private Houses.

It is by its Assistance that Engineers conduct all their Works, take the Situations and Plans of Towns, the Distance of Places, and in fine, the measure of such Things as are only accessible to the Sight.

Such as are in the military Service, are obliged to apply themselves to this Science. It is not only an Introduction to Fortification, (which shews them how to build Ramparts for the Defence of Places, and to construct and make Machines to destroy them) but also gives them great Knowledge and Readiness in the military Art, in the drawing up an Army in Order of Battle, and in marking out the Ground in Encampments. It also shews them how to make Maps of Countries, to take the Plans of Towns, Forts, and Castles, to measure all kinds of Dimensions accessible or inaccessible, to give Designs, and in fine, to render themselves as serviceable by their Understanding and Science, as by their Strength and Courage.

All who profess Designing should know something of Geometry, because they cannot otherwise perfectly understand Architecture nor Perspective, which are two Things absolutely necessary in their Art.

D E F I N I T I O N S.

Of a P O I N T.

A *Point* is that which has no Parts; that is, it has neither Length, Breadth, nor Thickness. But as no Operation can be performed without the Assistance of visible and corporeal things, we must therefore represent the Mathematical Point by the natural one, which is an Object of our Sight, the smallest and least sensible, and is made by the Prick of a Pen or Pencil, as the Point marked A.

Fig. 1. Geom.
Plate 1.

A *central Point*, or Center, is a Point from whence a Circle or Circumference is described; or rather, it is the Middle of a Figure. as the Point B.

A *secant Point*, is a Point through which Lines cross each other, and is usually called a Section. C.

Of L I N E S.

Fig. 2. A *Line*, is a Length without Breadth.

Plate 1. The *Line* is nothing more than the Passage made by a Point from one Place to another, and would be imperceptible, were it not described by the natural Point, which by its Course represents it to us, as AB. CD. EF.

There are as many Sorts of Lines, as the Point is susceptible of different Movements.

A *Right Line*, is that which is equally comprized between its two Extremities: Or, it is that which a Point describes in its Passage directly from one Place to another, without any Turnings, as AB.

A *Curve Line*, is that which departs from a direct Opposition to its Extremities, by one or more Turnings or Windings, as CD.

When this Line is described by the Compasses, it is called Circular, as E.

A *mix'd Line*, is that which is both Right and Curve, as the Line V.

The *Line* receives several other Denominations according to its various Positions and Properties.

Fig. 4. A *Perpendicular*, is a right Line, which falls upon or is raised from another, making the Angles on each Side of it equal; AB.

A *Plummet Line*, is that which descends directly downwards, without inclining either to the Right or Left, and which, were it infinitely prolonged, would pass through the Center of the World; C.

The *Horizontal*, is a Line in equilibrium, or that inclines equally in all its Parts; DE.

Parallel Lines, are those which are opposite each other, and at equal Distances; H.

An *Oblique*, is a Line which is neither horizontal nor a Plummet, but slanting or across; FG.

The *Base*, is the Line upon which any Figure rests; IL.

Sides, are the Lines which enclose any Figure; I. N. L. M.

Fig. 5. A *Diagonal*, is a right Line which crosses any Figure to two opposite Angles of the same Figure; AB.

A *Diameter*, is a right Line which crosses any Figure through its Center, and is terminated by its Circumference CD.

A *Spiral Line*, is a Curve Line which departs from its Center, and the farther, in Proportion as it turns round itself; EF.

A *Chord* or *Subtense*, is a Right Line extended from one End of an Arch to the other End thereof; G. H.

An *Arch*, is Part of a Circle or Circumference; G I H.

A *Tangent Line*, is that which touches some Figure without passing into it, and without being able to pass into it or cross it, even though it were prolonged; LM.

A *Secant*, is a Line drawn from the Center of a Circle, cutting it, and meeting with a Tangent without; LO. MO.

If two Lines meet at their Extremities, they either meet directly or indirectly. If directly, they then make but one Line; if indirectly, they constitute an Angle.

Of ANGLES.

AN *Angle* is the indirect Course of two Lines Geom. Plate 1. Fig. 6. to the same Point; or rather, it is the Space contained between the indirect Course of two Lines to the same Point; as A. B. C.

When this Course is described by two Right Lines, the Angle is called Rectilinear, and when it is described by two Curve Lines, it is called Curvilinear; but when it is described by two Lines, one of which is a Right and the other a Curve, it is called Mixtilinear.

A. Rectilinear, or Right-lin'd Angle.

B. Curvilinear, or Curv'd-lin'd Angle.

C. Mixtilinear, or Mix'd-lin'd Angle.

The Rectilinear Angle, according as it is more or less open, receives particular Denominations, as Right, Acute, Obtuse; therefore the Terms Rectilinear, Curvilinear, and Mixtilinear, have regard only to the Nature of the Lines; and those of Right, Acute, and Obtuse, respect only the Quantity of Space contained between the said Lines.

A *Right-Angle*, is when one of its Lines perpendicular upon the other; E D F.

An *Acute Angle*, is that which is less open than the Right; E D G.

An *Obtuse Angle*, is that which is more open than the Right; F D G.

The Letter D. in the middle shews the Angle.

Definition of a SUPERFICIES.

Geom. Plate 1. Fig. 7. A *Superficies*, is that which has Length and Breadth, without Thickness.

According to Geometricians, as the Line is a Production of the Point, so the Superficies is a Production of the Line. Thus, supposing the Line EF was from each of its Extremities drawn to GH, it constitutes the Superficies EF, GH, which is an Extent between Lines, that has Length and Breadth, but not Depth or Thickness; and this is frequently called a *Surface*; or if it is considered with regard to its Extremities, which are the Lines by which it is encompassed, it is then called a *Figure*.

If a Superficies is raised, it is called *convex*; if it is hollow, it is called *concave*; and if it is flat and even, it is called a *Plane*.

B. Convex Superficies.

C. Concave Superficies.

A. Plane Superficies.

D. Convex, Concave, and Plane Superficies.

So far we have only shewn the Construction of the Plane Superficies.

The Termination is the Bounds or Limits of any thing. The Point is the Termination of the Line: the Line is the Termination of the Superficies, and the Superficies is the Termination of a Body.

Of Rectilinear Superficies or Figures.

Geom. Plate 1. Fig. 8. S *uperficies* have particular Names according to the Number of their Sides.

A. is a *Trigon* or *Triangle* Fig. of three Sides.

B. a *Tetragon* or *Square*, Fig. of four Sides.

C. a *Pentagon*, Fig. of five Sides.

D. a *Hexagon*, Fig. of six Sides.

E. a *Heptagon*, Fig. of seven Sides.

F. an *Octagon*, Fig. of eight Sides.

G. a *Nonagon*, Fig. of nine Sides.

H. a *Decagon*, Fig. of ten Sides.

I. an *Undecagon*, Fig. of eleven Sides.

K. a *Duodecagon*, Fig. of twelve Sides.

All these Figures are also called by the general Name of *Polygons*.

Of TRIANGLES.

Triangles are distinguished by the Nature of their Angles, and the Disposition of their Sides : thus,

L is a right angled Triangle	} that is, it has	One right Angle.
M an obtuse angled Triangle		One Angle obtuse.
N an acute angled Triangle		All its Angles acute.
O an equilateral Triangle		All its Sides equal.
P an Isosceles Triangle		Only two Sides equal.
Q a Scalene Triangle		All its Sides unequal.

Of FIGURES of four Sides.

A Is a *Square*, a Figure of four equal Sides, *Plate 1. Fig. 9.* and four right Angles.

B. a *Long-Square*, a rectangled Superficies, which hath its Angles Right, but not its Sides equal.

C. a *Rhombus*, or a quadrilateral Figure, whose four Sides are equal, but not its four Angles.

D. a *Rhomboides*, whose opposite Sides and Angles are equal, tho' the Figure is neither equiangular nor equilateral.

B.D. are also *Parallelograms*, which are quadrilateral Figures, whose opposite Sides are parallel.

E. a *Trapezium*, two of whose Sides only are parallel, the two others equal.

F. a *Trapezoid*, whose Sides and Angles are unequal.

All other Figures of more than four Sides, are called by the general Name of *Multiilaterals*.

Of CURVES, or curvilinear Figures.

A Is a *Circle*, which is a Superficies or Figure *Plate 1. Fig. 10.* perfectly round, described from a Center whose Circumference is equally distant from it. The Circumference is the Extremity of the Circle, or the Line which incloses it.

B. an *Oval*, which is a curvilinear Figure described from several Centers, and all whose Diameters divide equally in two.

C. an *Ellipsis*, which is also a Curvilinear Figure described from several Centers, but in Form of an Egg, and

of which there is but one Diameter that divides it equally in two.

D. a *Volute*, which is a Figure or Superficies contained in a spiral Line.

E. a Cylindrical Superficies.

F. an irregular curvilinear Figure, composed of several unequal curve Lines.

Of Mixed FIGURES.

Plate 1. Fig.
11.

A. Is a Semi-circle, which is so much of a Circle as is contained from its Diameter either Way.

B. a Portion of a Circle, being composed of a Right Line and Part of a Circle.

F. a great Portion of a Circle, containing more than half of it.

G. a small Portion of a Circle, containing less than half of it.

C. a Sector, which is a Figure composed of two Semi-Diameters, with more or less than half of the Circle.

D. Concentric Figures, are those whose Centers are the same.

E. Excentric Figures, are those contained in some measure within each other, but which have not the same Center.

Of Regular and Irregular FIGURES.

Plate 1. Fig.
12.

A. A Regular Figure, is that whose opposite Sides are equal and the same.

B. An Irregular Figure, is that composed of unequal Sides and Angles.

EE. Similar Figures are those, of which the Lines of one are proportioned to the Lines of the other, though one may be greater or lesser than the other.

FF. Equal Figures, are those whose Contents are the same, and which may be either similar or dissimilar.

C. An Equiangular Figure, hath all its Angles equal.

EE. One Figure is Equiangular to another, when all the Angles of one are equal to all the Angles of the other.

CD. An Equilateral Figure, is that whose Sides are all equal.

GG, Similar Curvilinear Figures, are those in which may be inscribed, or round which may be circumscribed similar Polygons.

A X I O M S.

AXIOMS.

AN *Axiom*, is such a common, plain, self-evident, and received Notion, that it cannot be made more plain and evident by Demonstration, because it is itself better known than any thing that can be brought to prove it.

Plate 1.
Fig. 13.

I.

Things equal to one single Thing, are in themselves equal.
The Lines AC, AC, which are equal to AB, are also equal in themselves.

II.

If equal Things are added to Things that are equal, the Whole will be equal.

The Lines AC, AC, are equal,
The Lines added, CD, CD, are equal,
Therefore the Whole, AD, AD, are also equal.

III.

If equal Things are taken from Things that are equal, the Remainder will be equal.

From the equal Lines AD, AD.
Take away the equal Parts AC, AC.
The remaining Parts CD, CD,
Are equal.

IV.

If equal Things are added to Things that are unequal, the Whole will be unequal.

To the unequal Lines DE, DE.
Add the equal Lines AD, AD.
And the whole AE, AE.
Will be unequal.

V.

If equal Things are taken away from Things which are unequal, the Remainder will be unequal.

Plate 1.
Fig. 14.

From the unequal Lines AE, AE.
Take away the equal Parts AD, AD.
The Remainder DE, DE.
Are unequal.

VI.

Things which are double the Proportion of another, are in themselves equal.

The Right Lines DD, DD.

Which are double the Line AD.

Are in themselves equal.

VII.

Things which have but half the Proportion of other equal Things, are in themselves equal.

The Lines AD, AD.

Which are only half the Length of the Lines DD, DD.

Are in themselves equal.

What is here said with regard to Lines, is equally true with respect to Numbers, Superficies and Solids.

Resolutions of some Questions necessary to facilitate the Practice of GEOMETRY.

I.

Plate I.
Fig. 15.

To draw a Right Line from the Point A.
To the Point B.

P R A C T I C E.

Apply the Ruler even with the Points A and B.
Then draw the Line AB,
By drawing your Pen or Pencil along
The Side of the Ruler, from the Point A
To the Point B.

II.

To prolong infinitely the Line CD.
From the Extremity D.

P R A C T I C E.

Join the Ruler close to the Line CD
Continue infinitely the said Line CD
From the Extremity D
By drawing the Pen along the Side
Of the Ruler towards E.

III.

III.

To describe a Circle from the Point A *Plate 1.*
And from the Distance AB *Fig. 16.*

P R A C T I C E.

Place one of the Points of the Compass in the Point A
Open the Compasses and extend the other into the Point B
Turn the Compasses in the Point A
And by drawing or turning them round from the Point B
Describe the Circle required BCD

IV.

To describe a Section from the given Points EF.

P R A C T I C E.

Open the Compasses at Discretion, but in such a manner
nevertheless, that the Distance between its two Points may
be greater than half the Distance between the two given
Points E and F.

Having opened the Compasses,
From the Point E describe the Arch LM
From the Point F describe the Arch HI
The Section G
Is what is required.

B O O K I.

On the Drawing of LINES.

P R O P O S I T I O N I.

Plate 2.
Fig. 1.

TO raise a Perpendicular from a given Point in the middle of a Right Line.

Let C be the given Point in the middle of the Line AB, upon which the Perpendicular is to be raised.

P R A C T I C E.

From the given Point	C
Describe at Discretion the Semi-Circle	DE
From the Points	DE.
Make the Section	I
From the Point	C
Draw the Right Line required	CO
Through the Section	I.

Thus the Line CO will be perpendicular upon the given Line AB, and raised from the given Point C.

P R O P O S I T I O N II.

Plate 2.
Fig. 2.

To raise a Perpendicular upon the Extremity of a Right Line given.

AB is the Right Line given, at the Extremity of which A, the Perpendicular is to be raised.

P R A C T I C E.

Fix at Discretion the Point	C
Above the Line	AB.
From this Point	C
And the Distance	CA
Describe the Portion of a Circle	EAD.
Draw the Right Line	DCE
Through the Points	D and C.
Then draw the Line required	AE.
Which will be perpendicular to	AB,
And at the proposed Extremity	A.
	<i>Otherwise,</i>

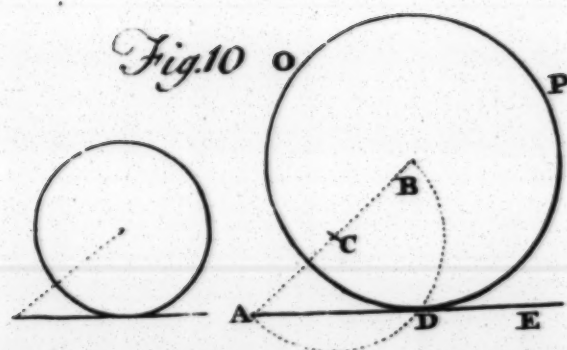
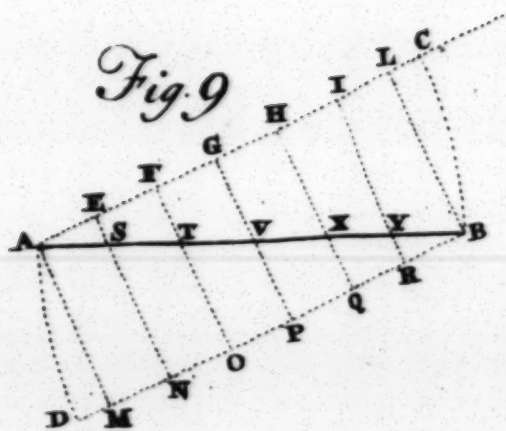
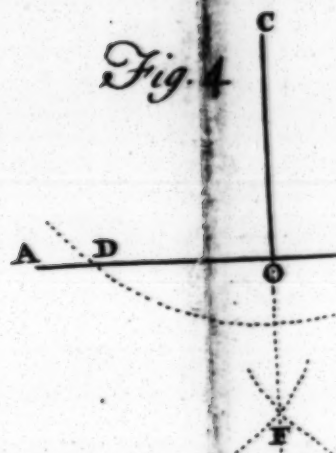
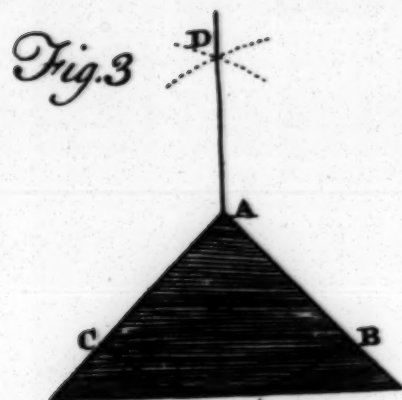
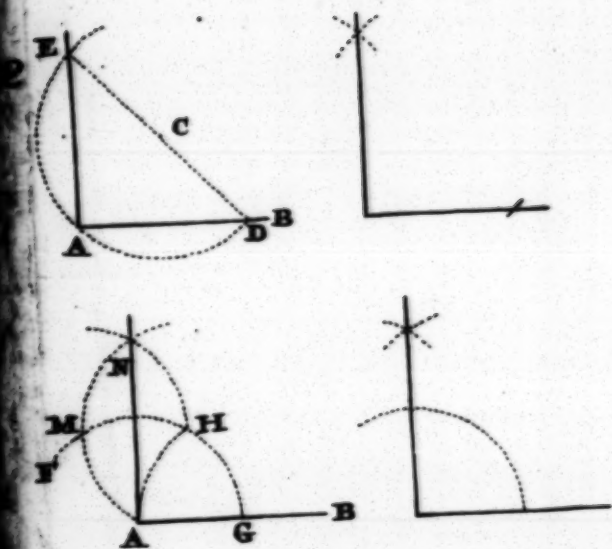
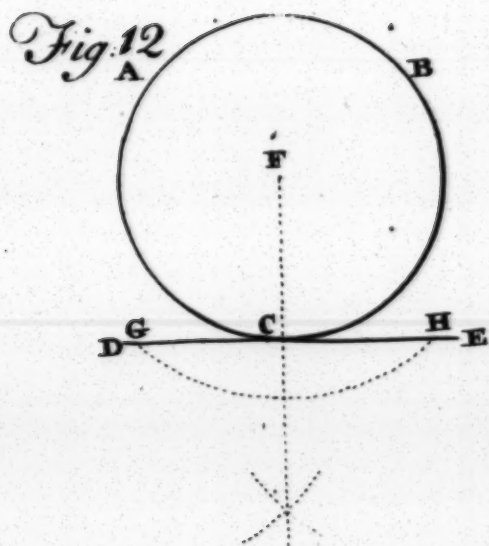
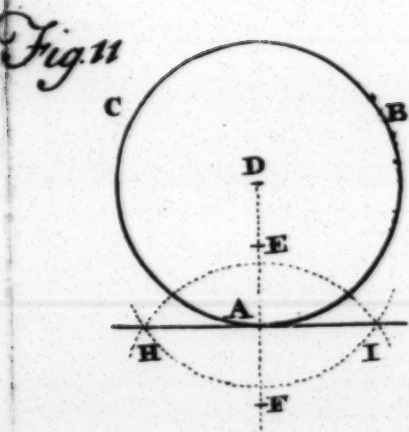
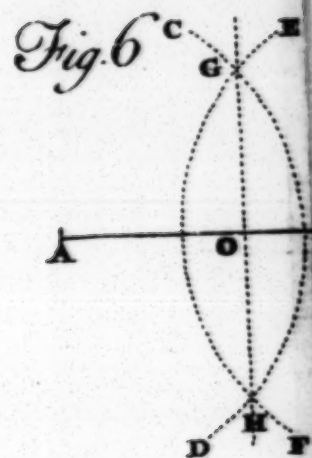
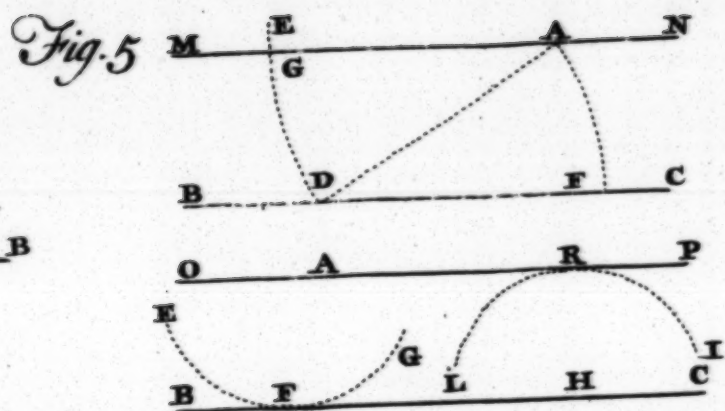
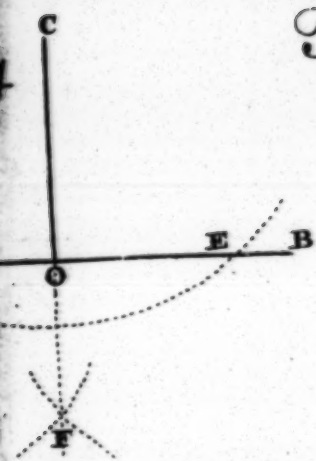
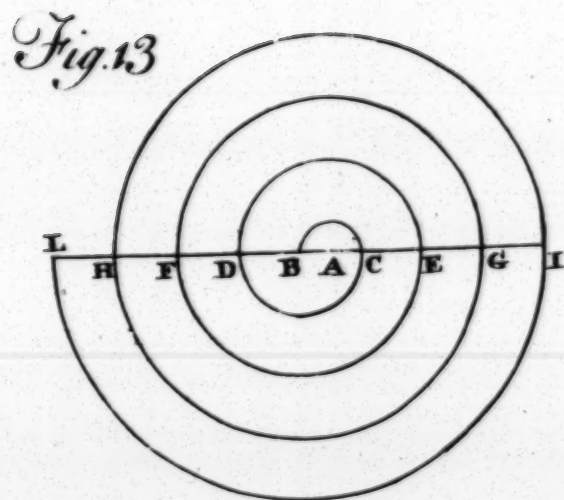
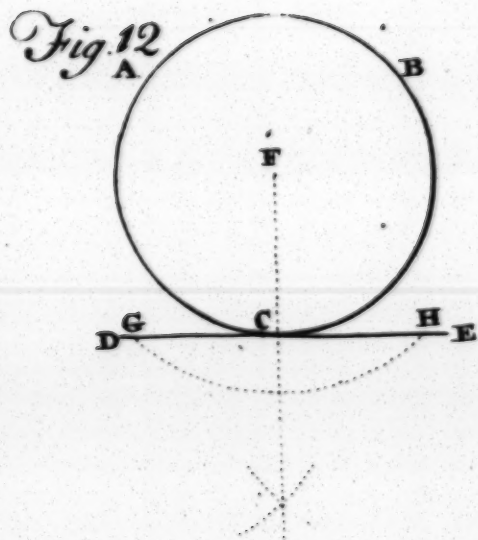
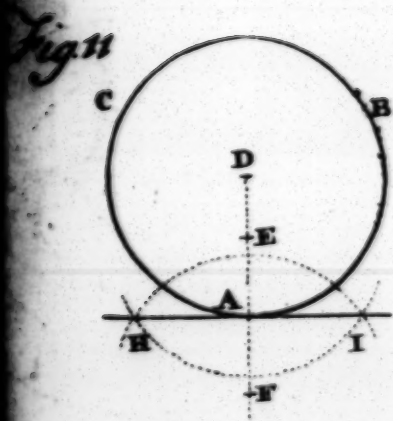
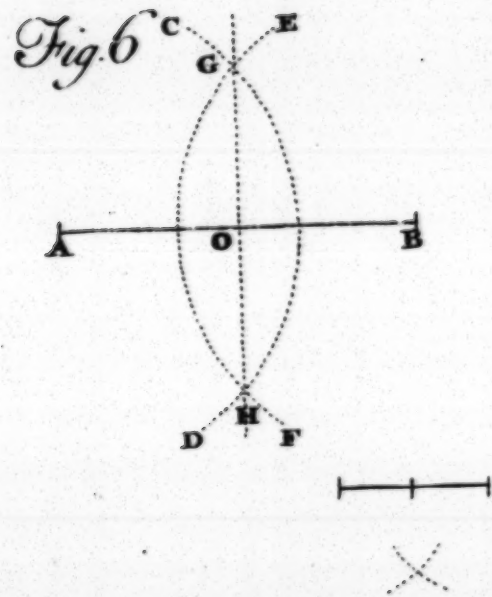
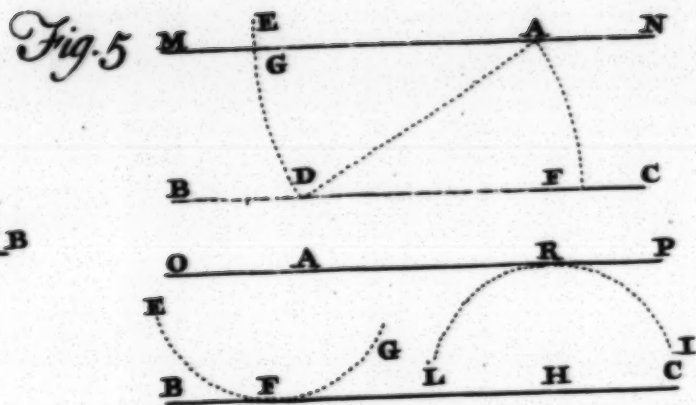
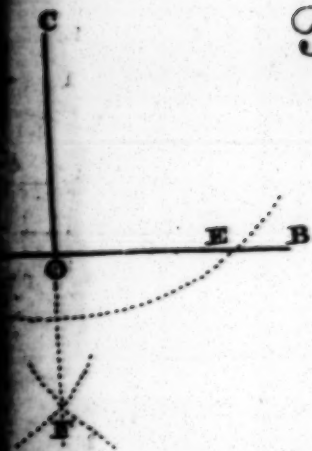
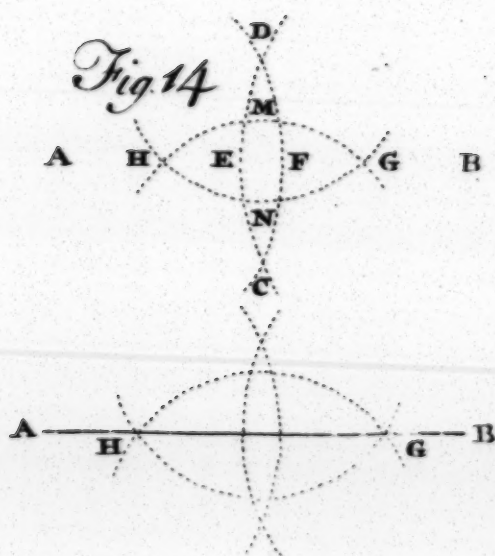
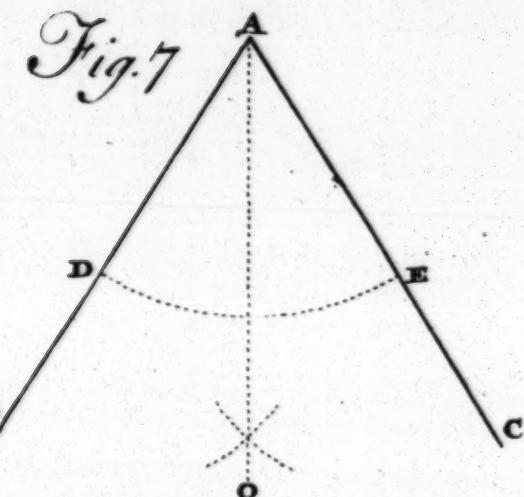


Fig. 11







Otherwise,

From the Point A describe the Arch GHM.
From the Point G describe the Arch AH.
From the Point H describe the Arch AMN.
From the Point M describe the Arch HN.
Then draw the Line required AN.

PROPOSITION III.

Upon an Angle given, to raise a Right Line, Plate 2.
Fig. 3.
which shall incline neither to the Right nor Left.

Let BAC be the Angle upon which a Right Line is to be raised, that shall not incline either to the Right or Left.

PRACTICE.

From the Angle given	A
Describe at Discretion the Arch	BC.
From the Points or Extremities	B and C
Make the Section	D.
From the Point or Angle given	A
Draw the Right Line required	AD
Through the Section	D.
Thus the Right Line	AD
Will be raised upon the Angle	BAC
Without inclining either to the Right or Left.	

PROPOSITION IV.

To bring down a perpendicular Line upon a Right Line given, and from a Point at a Distance Plate 2.
Fig. 4.
from the Right Line.

Let C be the Point from whence a Perpendicular Line is to be brought down upon the Line AB.

PRACTICE.

From the given Point	C
Describe at Discretion the Arch	DE,
Cutting the Line	AB
At the Points	D and E.
From these Points	D and E
Make the Section	F.
Then draw the Line	CF.
And the Line	CO
Will be the Line required.	

P R O P O S I T I O N V.

Plate 2. Fig. 5. To draw a Line through a given Point, parallel to a Right Line given.

Let A be the Point through which a Line is to be drawn parallel to the Line BC.

P R A C T I C E.

Draw at Discretion the oblique Line	AD.
From the Point	A
Describe the Arch	DE.
From the Point	D
Describe the Arch	AF.
Make the Arch	DG
Equal to the Arch	AF.
Then draw the Line required	MN
Through the Points	A and G.

Otherwise,

From the Point A describe the Arch	EFG
Touching the Line	BC,
And without changing the opening of the Compasses, from the Point	} LRI.
H describe the Arch	
Then draw the Line required	OP
Through the Point	A,
And touching the Top of the Arch	LRI.

P R O P O S I T I O N VI.

Plate 2. Fig. 6. To divide a Right Line given of a determined Length, into two equal Parts.

Let AB be the proposed Right Line, to be divided equally in two.

P R A C T I C E.

From the Point or Extremity	A
Describe the Arch	CD.
Then without changing the opening of the Compasses, from the Point or Extremity	} B
Describe the Arch	
	EF.

GEOMETRY.

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It is necessary these two Arches should intersect each other.

Draw the Right Line
Through the Sections

GH
G and H.

Thus the Line AB, will be divided into two equal Parts,
at the Point O.

PROPOSITION VII.

To divide a given Rectilinear Triangle into two equal Parts *Plate 2. Fig. 7.*

Let BAC, be the Angle proposed to be divided into two equal Parts.

PRACTICE.

From the Angle
Describe at Discretion the Arch
From the Points
Make the Sections
Then draw the Line

A
DE.
D and E
O.
AO

Which will divide the given Angle BAC into two equal Parts.

PROPOSITION VIII.

To make a Rectilinear Angle, at the Extremity of a Right Line, equal to a Rectilinear Angle given. *Plate 2. Fig. 8.*

Let A be the Extremity of the Line AB, at which an Angle is to be made, equal to the given Rectilinear Angle CDG.

PRACTICE.

From the Angle
Describe at Discretion the Arch
Then without changing the opening
of the Compasses, from the Point
or Extremity
Describe the Arch
Make the Arch
Equal the Arch
Then draw the Line
And the Angle
Will be equal to the Angle

D
CG.
A
HO.
HE
CG.
AE,
BAE
CDG.

P R O-

P R O P O S I T I O N IX.

Plate 2. Fig. 9. To divide a Right Line given into as many equal Parts as you please.

Let AB be the Line proposed to be divided into six equal Parts.

P R A C T I C E.

From the Extremity	A
Draw at Discretion the Line	AC.
From the Extremity	B
Draw the Line	BD
<i>Prop. 5</i> Parallel to the Line	AC.
Then from the Points	A and B
And upon the Line	AC and BD,
Make six equal Divisions, viz.	EFGHIL
upon the Line AC, and	
RQPONM upon the Line BD.	
Then draw the Line EN, FO, GP, HQ, IR.	
And the Line AB, will be divided into six equal Parts by the Sections STUXY.	

P R O P O S I T I O N X.

Plate 2. Fig. 10. From a given Point, to draw a Right Line which shall touch a proposed Circle.

Let A be the Point from whence a Line is to be drawn that shall touch the Circle DOP.

P R A C T I C E.

From the Center of the Circle	B
Draw the Secant Line	BA.
<i>Prop. 7.</i> Divide this Line	BA
Into two equal Parts at	C.
From this Point	C
And the Interval	CA
Describe the Semi-Circle	ADB
Cutting the Circle at	D.
Then from the given Point	A
Draw the Right Line	AE
Through the Point	D.
Thus the Right Line AE will be the Tangent Line required.	

PROPOSITION XI.

To draw a Right Line which shall touch a Circle *Plate 2.*
at a given Point. *Fig. 11.*

Let ABC be the Circle, in the Circumference of which
is the given Point A.

PRACTICE.

From the Point or Center	D
Draw the Line	DF
Through the given Point	A.
Then to the given Point	A
And upon the Line	DF
Draw the Perpendicular	AH <i>Prop. 1.</i>
Prolonged towards	I.

Thus this Tangent Line HI will touch the Circle at the
given Point A, which is what the Proposition required.

PROPOSITION XII.

A Circle and a Right Line touching it being *Plate 2.*
given, to find the Point where the said Right Line *Fig. 12.*
touches the said Circle.

Let ABC be the Circle, touched by the Line GH.

We are to find the Point where the Line touches the Circle.

PRACTICE.

From the Center of the Circle	F
Bring down the Perpendicular	FC
Upon the touching Line	DE. <i>Prop. 4.</i>

The Section C will be the touching Point required.

PROPOSITION XIII.

To describe a Spiral Line upon a Right Line *Plate 2.*
given. *Fig. 13.*

Let IL be the Line upon which a Spiral Line is to be
described.

PRACTICE.

Divide half of the Line IL into as many equal Parts as you
would describe Revolutions upon the said Line.

EXAM-

E X A M P L E.

Suppose you would describe four upon it.

Divide the half of the Line	BI
Into four equal Parts	BCE. GI.
Also divide	BC
<i>Prop. 6.</i> Equally in two at	A.
From this Point	A
Describe the Semi-Circles BC, DE, FG, HI.	
From the Point	B
Describe the Semi-Circles CD, EF, GH, IL.	
and you will have the Spiral Line required.	

P R O P O S I T I O N XIV.

Plate 2. Between two given Points, to find two others directly between them.
Fig. 14.

Let AB be the given Points, between which two others are to be found directly even with them, and by means of which a Right Line may be drawn from the Point A to the Point B, with a short Ruler.

P R A C T I C E.

From the Points	A and B
Make the Sections	C and D.
From these Points	C and D
Make the Sections	G and H.

These Points G and H will be the Points required; by the Assistance of which one may, at three Times, draw a Right Line from the Point A to the Point B, which could not be done at once with a Ruler shorter than the Space between A and B.

Fig. 1

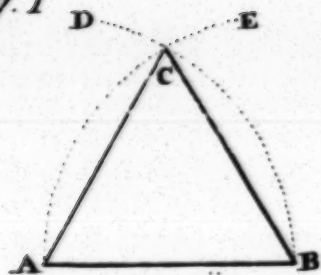


Fig. 2

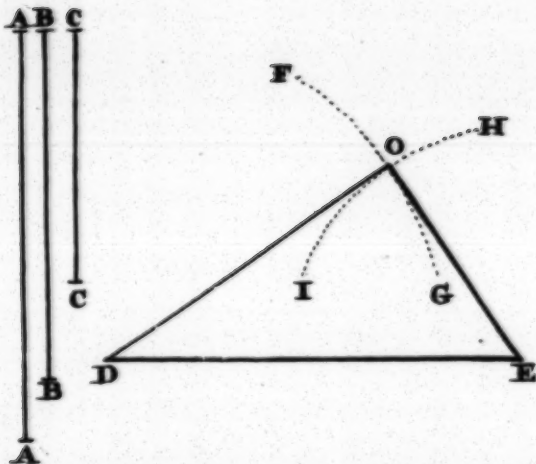


Fig. 3



Fig. 8

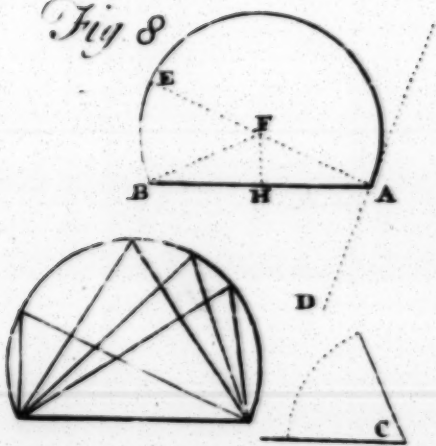


Fig. 9

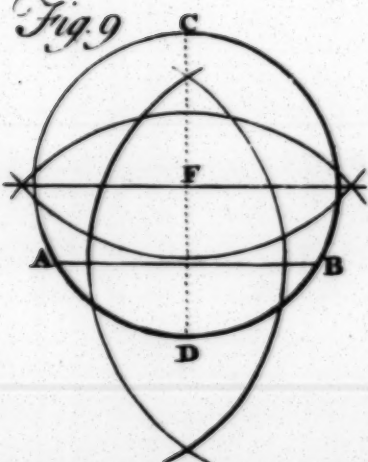
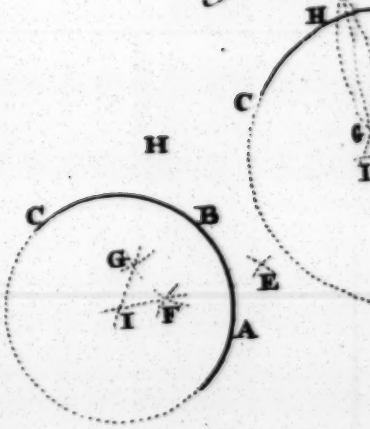


Fig. 10



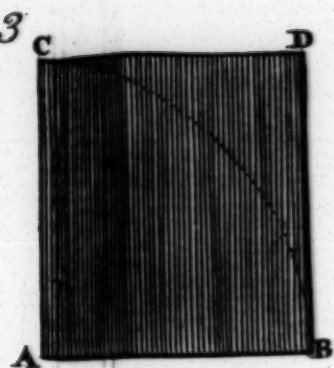


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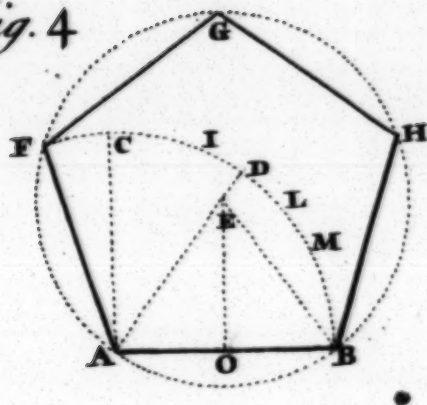


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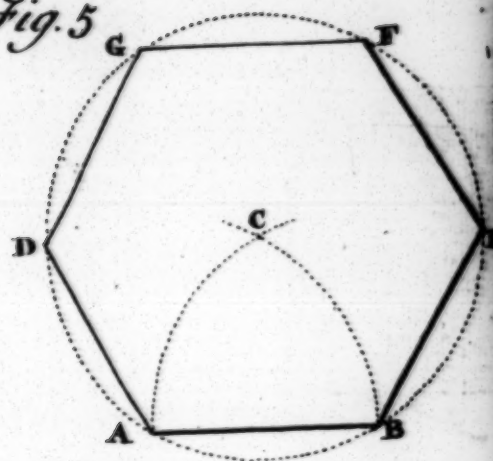


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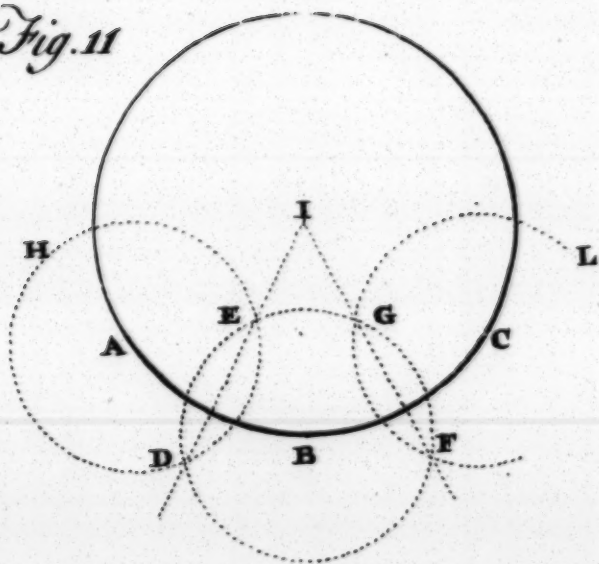


Fig. 12

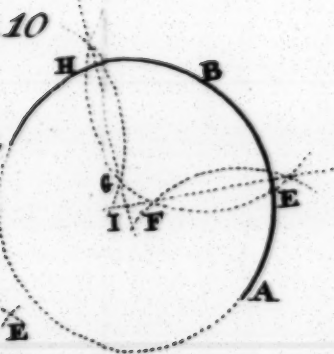
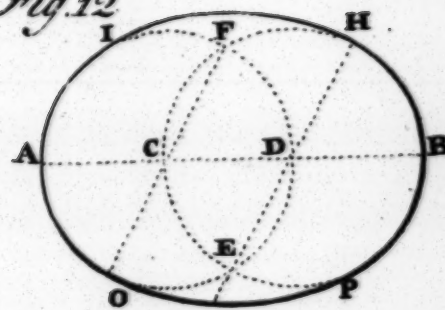


Fig.



O

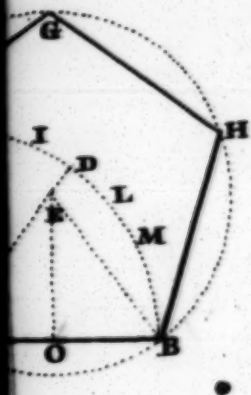


Fig. 5

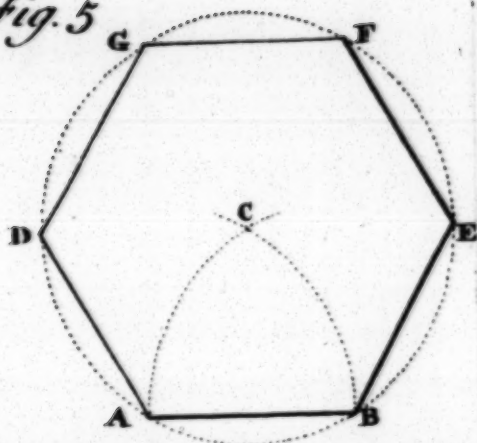


Fig. 6

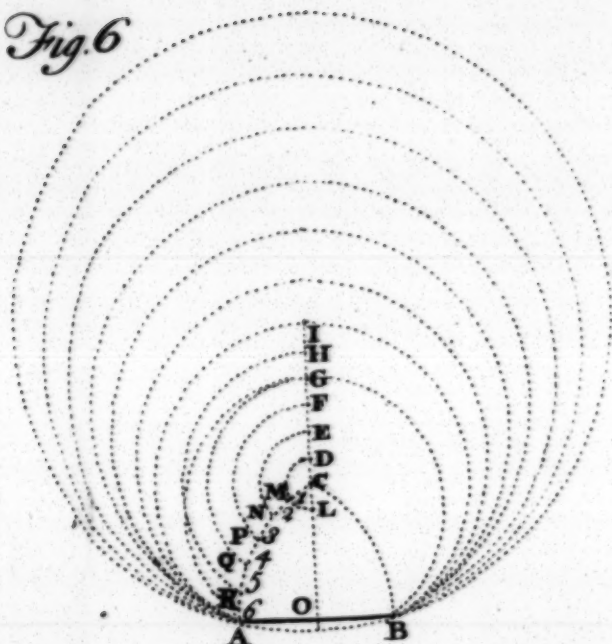


Fig. 7



Fig. 12

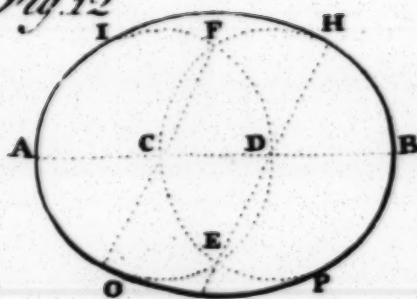


Fig 3

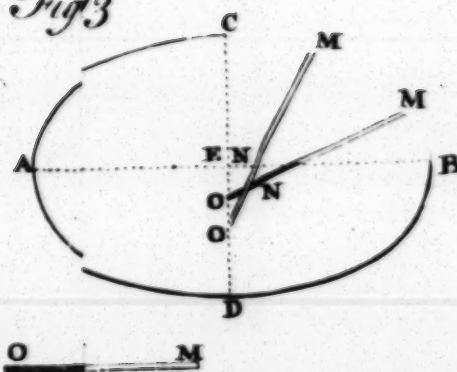
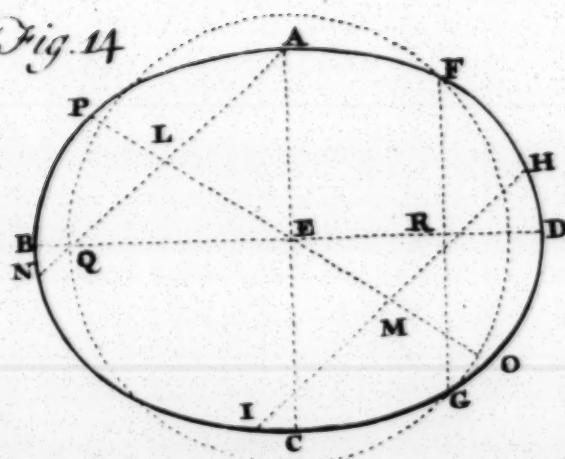


Fig. 14



BOOK II.

Of the Construction of PLANE Figures.

PROPOSITION I.

TO construct an Equilateral Triangle upon a Right Line given of a determined Length. *Plate 3. Fig. 1.*

Let AB be the Line upon which an Equilateral Triangle is to be formed.

PRACTICE.

From the Extremity	A
And the Interval	AB
Describe the Arch	BD.
From the Extremity	B
And the Interval	BA
Describe the Arch	AE.
From the Section	C
Draw the Lines	CA, CB

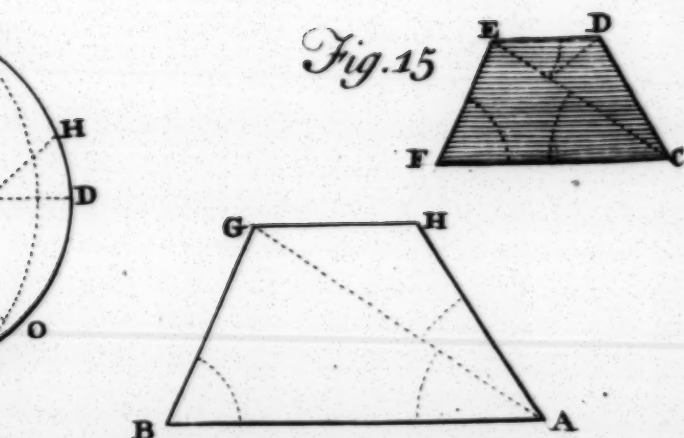
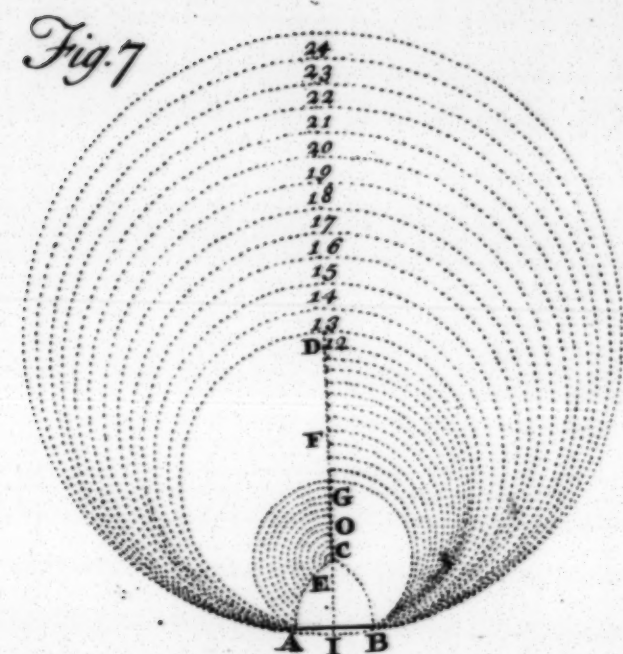
ABC will be the Equilateral Triangle required.

PROPOSITION II.

To make a Triangle of three Right Lines, equal to three Right Lines given. *Plate 3. Fig. 2.*

Let A, B, C, be the three Lines given, equal to which a Triangle of three Right Lines is to be made.

P R A C -



P R A C T I C E.

Draw the Right Line	DE
Equal to the Line	AA.
From the Point	D
Taking the Length of the Line	BB,
Describe the Arch	GF.
From the Point	E
Taking the Length of the Line	CC,
Describe the Arch	HI.
From the Section	O
Draw the Lines	OE, OD.

The Triangle DEO will be composed of three Right Lines equal to the three Right Lines given. AA, BB, CC.

Observe, that of three Right Lines given, two of them taken together must necessarily be greater than the Third, otherwise they could not make a Triangle.

P R O P O S I T I O N III.

Plate 3. Fig. 3. To draw a Square upon a Right Line given of a determined Length.

Let AB be the Right Line given, of a determined Length, upon which a Square is to be formed.

P R A C T I C E.

Raise the Perpendicular	AC.	<i>B. I. P. 2.</i>
From the Point	A	
Describe the Arch	BC.	
From the Points	BC	
Extending the Compasses to	A,	
Make the Section	D.	
From this Point	D	
Draw the Lines	DC, DB.	

ABCD will be the Square required, formed upon the Right Line given, AB.

P R O P O S I T I O N IV.

Plate 3. Fig. 4. To draw a Regular Pentagon upon a Right Line given.

Let AB be the Line given, upon which a regular Pentagon is to be formed.

P R A C -

PRACTICE.

From the Extremity	A
Extending the Compasses to the Extremity B	B
Describe the Arch	BDF.
<i>E. I. P. 2.</i> Raise the Perpendicular	AC
Divide the Arch	BC
Into five equal Parts	IDLM
Draw the Right Line	AD
<i>B. I. P. 6.</i> Divide the Base	AB
Equally in two at	O
Raise the Perpendicular	OE.
From the Section	E
Extending the Compasses to the Point	A
Describe the Circle	ABFGH

Then divide the Circumference of this Circle into five Parts of an equal Length with the Line AB, and you will have the Regular Equiangular Equilinear Pentagon ABFGH.

PROPOSITION V.

To draw a Regular Hexagon upon a Right Line given.

Let AB be the Right Line upon which an Hexagon is to be formed.

PRACTICE.

From the Extremities	A and B
Extending the Compasses from	A to B,
And from	B to A.
Describe the Arches	AC, BC.
From the Section	C
Describe the Circle	ABEFG

Divide this Circle into six Parts of an equal Length with the Line AB, and you will have the Regular Hexagon ABEFGD, formed upon the Right Line given AB.

PROPOSITION VI.

Upon a Right Line given, to describe whatever Polygon you have a Mind, from the Hexagon to the Dodecagon.

Let AB be the Line, upon which is to be formed an Hexagon, an Heptagon, or an Octagon, &c.

P R A C -

P R A C T I C E.

Divide the Line AB equally in two at O
B. I. P. 6. Raife the Perpendicular OI
 From the Point B describe the Arch AC
 Divide AC into six equal Parts MNPQR
 This you must do if your Design is to make an Heptagon.
 From the Point C and the first Division CM
 Describe the Arch MD
 D will be the Center from whence to describe a Circle capable of containing seven times the Line AB.
 If you would make an Octogon,
 From the Point C, and the 2d Division CN
 Describe the Arch NE
 E will be the Center from whence to describe a Circle capable of containing eight times the Line AB.
 If you would describe a Nonogon, you must take three Divisions CP, and so of the others, always augmenting one Division.

P R O P O S I T I O N VII.

Upon a Right Line given, to draw whatever Polygon you please, from 12, to one of 24 Sides.
 Let AB be the Line upon which a Polygon is to be formed.

P R A C T I C E.

Divide the Arch AC
 Into twelve equal Parts C
 From the Point CA
 Take as many Divisions upon the Line
 As will be necessary, above twelve, to have as many Divisions of its Circle as you require Sides.

E X A M P L E.

To make a Figure of fifteen Sides.
 From the Point C
 And the third Division CE
 Describe the Arch EO
 AC of 12, and EO of 3, will make together 15 Sides.
 From the Point O and the Space OB
 Describe the Arch BF
 From the Point F
 And the Space FA
 Describe a Circle, which will contain 15 times the given Line AB.
 And so of the other Sorts of Polygons.

PROPOSITION VIII.

Upon a Right Line given, to describe a Portion of a Circle capable of containing an Angle equal to an Angle given.

Let AB be a Line of a determined Length, upon which a Portion of a Circle is to be described, capable of containing an Angle equal to the given Angle C.

PRACTICE.

Make the Angle	BAD	B. 1. Prop. 3.
Equal to the Angle	C	
Upon the Line	AD	
Raise the Perpendicular	AE	B. 1. Prop. 2.
Divide the Line	AB	
In two equal Parts at	H	B. 1. Prop. 6.
Raise the Perpendicular	HF	
From the Section	F	
And the Space	FA	
Describe the Portion of a Circle	AEB	

The Angles which you shall make in this Portion of a Circle upon the Right Line given AB, will all be equal to the Angle C.

PROPOSITION IX.

To find the Center of a given Circle.

Let ABC be the given Circle whose Center is to be found.

PRACTICE.

Draw at Discretion the Right Line AB		
Terminated by the Circumference of the Circle	ABC	
Divide this Right Line	AB	B. 1. Prop. 6.
In two, by the Line	DC	
Also divide this Right Line	CD	
Into two equal Parts at	F	

The Point F will be the Center required of the Circle ABC.

P R O P O S I T I O N X.

To finish a Circle begun, whose Center is lost.

Let ABC be the given Part of a Circle, whose Center is to be found in order to finish it.

P R A C T I C E.

Place at Discretion the three Points ABC in the Circumference begun.

From the Points	A and B
Make the Sections	E and F
Draw the Right Line	EF
From the Points	B and C
Make the Sections	G and H
Draw the Right Lines	GH
From the Center of the Intersection I	
And the Space	IA
Finish the begun Circumference	

P R O P O S I T I O N XI.

To draw a Circumference through three given Points.

Let ABC be the three Points through which the Circumference of a Circle is to pass.

P R A C T I C E.

From the given Points A, B, C,
Describe the 3 Circles DEH, DEF, FGL,
of an equal Circumference, and cutting each
other at the Points D and E, F and G.
Then draw the Right Lines DE, FG,
Till they meet together at I.
From this Point I
And the Space IA
Describe the Circumference required.

P R O P O S I T I O N XII.

To draw an Oval upon a given Length.

Let AB be the Length upon which an Oval is to be formed.

P R A-

PRACTICE.

Divide the given Length	AB
Into three equal Parts	AC, DB.
From the Points	C and D
And the Spaces	CA, DB,
Describe the Circles	AEF, BEF.
From the Sections	E and F,
And the Space of the Diameter	EH
Describe the Arches	IH, OP.
AIHBPO, will be the Oval required.	

PROPOSITION XIII.

To draw an Oval upon two given Diameters.
 AB, CD, are the Diameters upon which an Oval is to be formed.

PRACTICE.

Make the Ruler	MO
Equal to the great Semi-Diameter	AE.
Upon this Ruler	
Mark also the Length	MN
Being equal to the little	
Semi-Diameter	CE.
This Ruler being thus formed, place it in such a manner	
upon the Diameters	AB, CD,
That the Point	N
May be exactly upon the Line	AB,
And the Extremity	O
Exactly even with the Line	CD.

The Ruler being thus placed, keep strictly to the Directions here given with regard to its Position. Turn it round, and you will describe the Oval by the Extremity M.

PROPOSITION XIV.

To find the Center and the two Diameters of an Oval.
 Let ABCD be the Oval whose Center and Diameters are to be found.

G E O M E T R Y.

P R A C T I C E.

In the given Oval	ABCD
<i>B. 1. Prop. 5.</i> Draw at Discretion	
The two parrallel Lines	AN, HI.
Divide these Lines	AN, HI,
Equally in two at	L and M.
Draw the Line	PLMO
Then divide it equally in two at	E.
This Point E will be the Center required, from which de-	
scribe at Discretion the Circle FGQ,	
Cutting the Oval at	F and G
From these Sections	F and G
Draw the Right Line	FG
Divide it equally in two at	R
Draw the great Diameter	BD
Through the Points	ER
From the Center	E
Draw the little Diameter	AEC
Parallel to the Line	FG
Thus you have the Center, and the Diameters required.	

P R O P O S I T I O N XV.

To construct a Rectilinear Figure upon a Right Line given of a determined Length, similar to a Rectilinear Figure given.

Let AB be the Line upon which a Figure is to be formed like to the Figure CDEF.

P R A C T I C E.

Draw the Diagonal	CE
<i>B. 1. Prop. 8.</i> Make the Angle	ABG
Equal to the Angle	FCE
Make the Angle	BAG
Equal to the Angle	CFE.
The Triangle	ABG
Will be like unto the Triangle	CFE.
Also,	
Make the Triangle	AGH
Like the Triangle	CED,
And the whole Figure	ABGH
Will be similar to the whole Fig.	CDEF.

e
e
d

K

Fig. 1

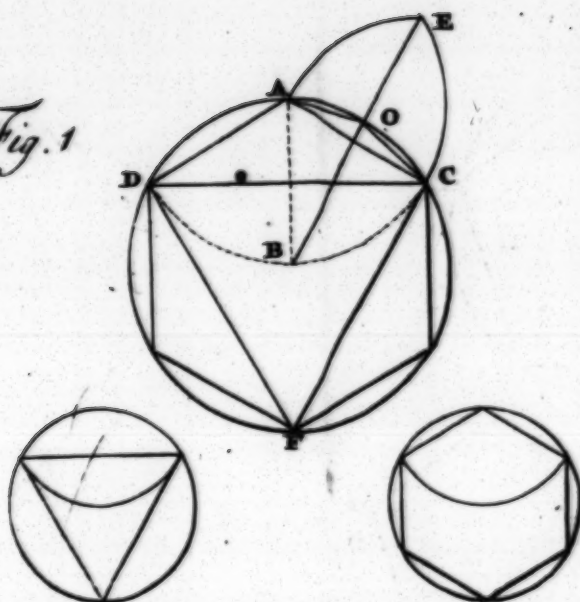


Fig. 2

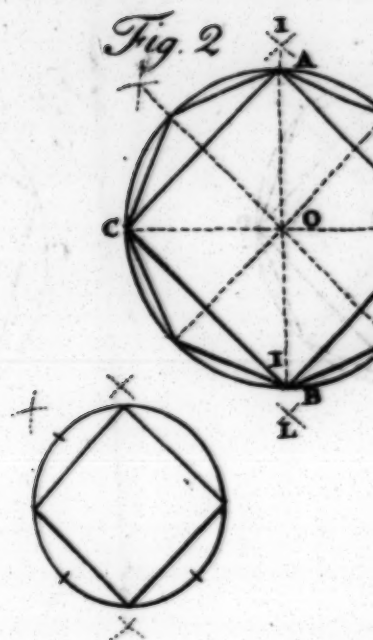


Fig. 8

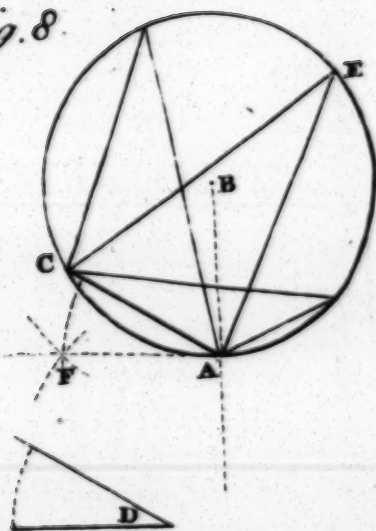
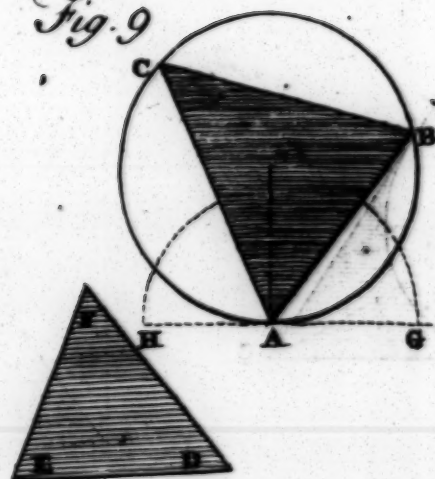
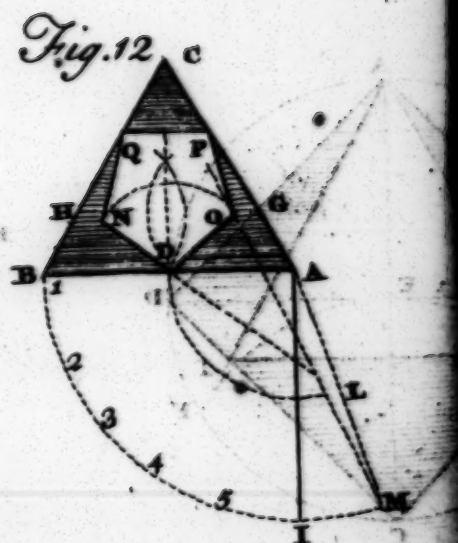
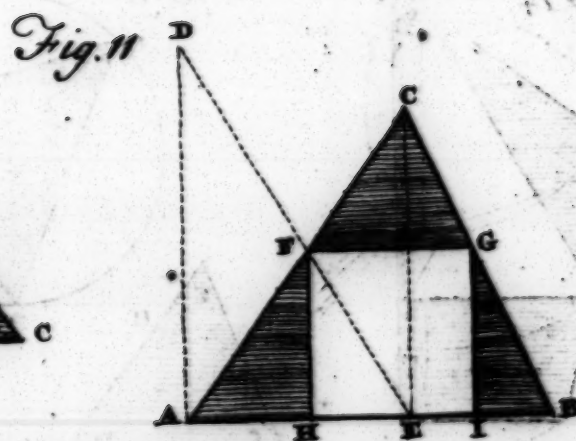
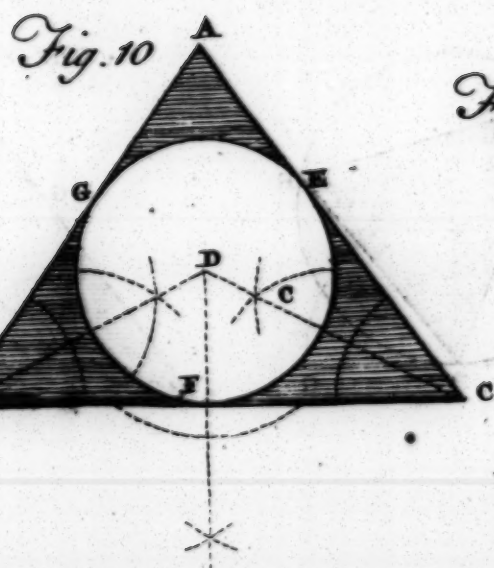
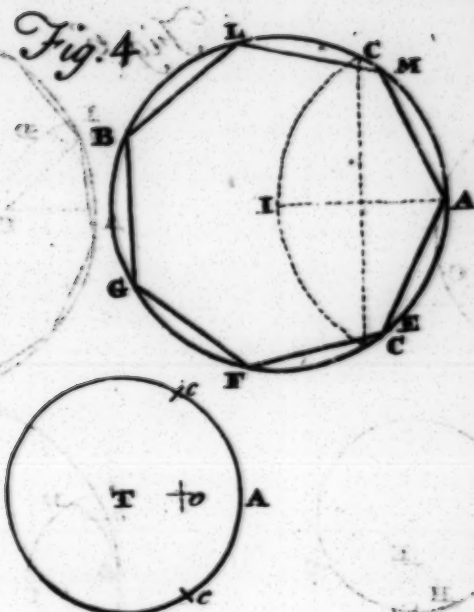
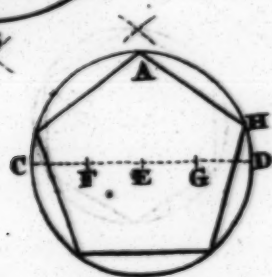
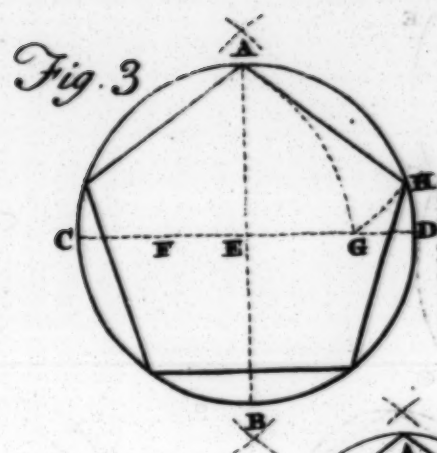
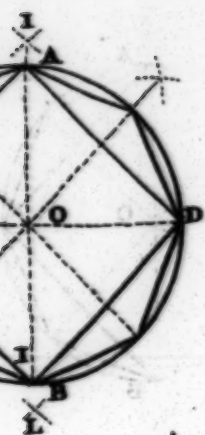
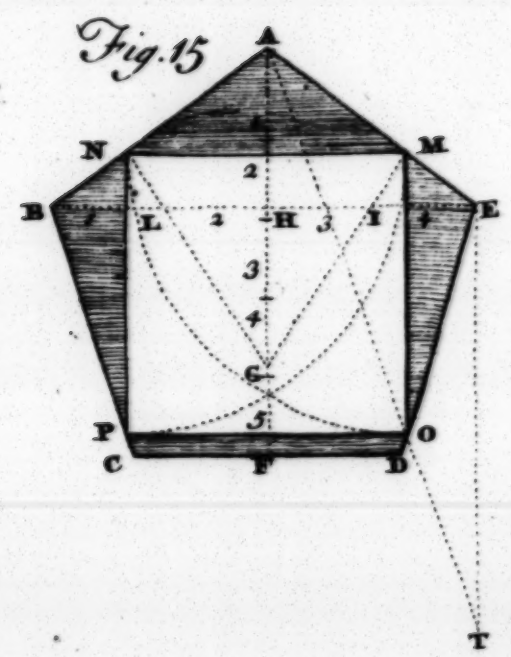
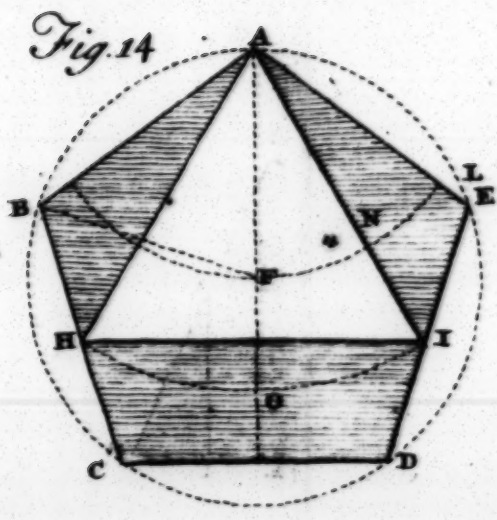
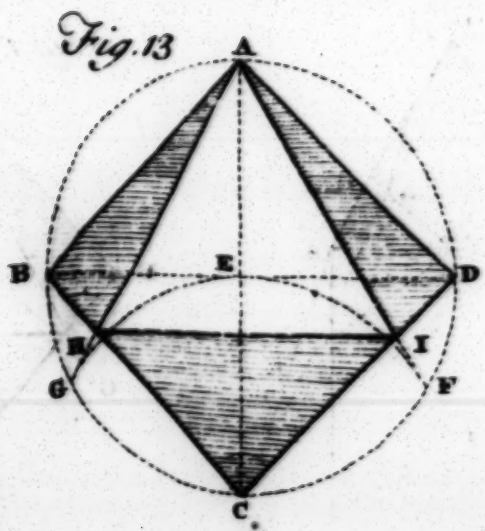
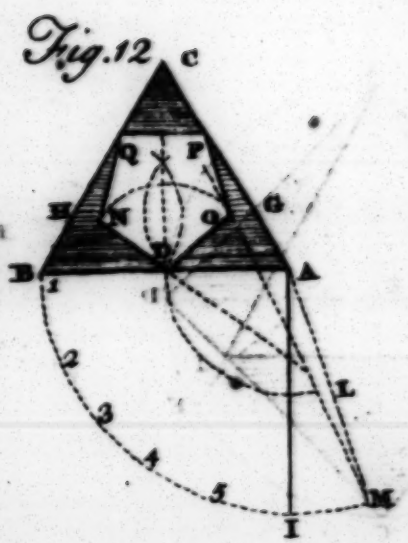
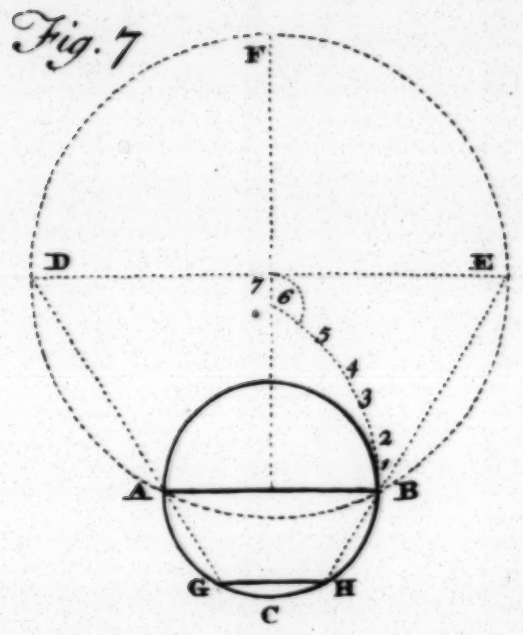
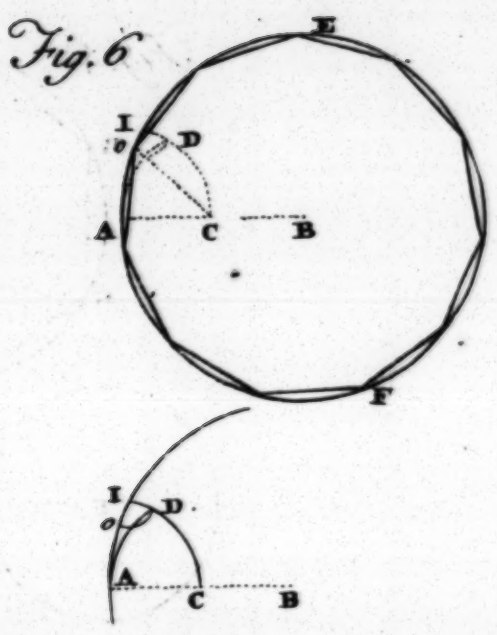
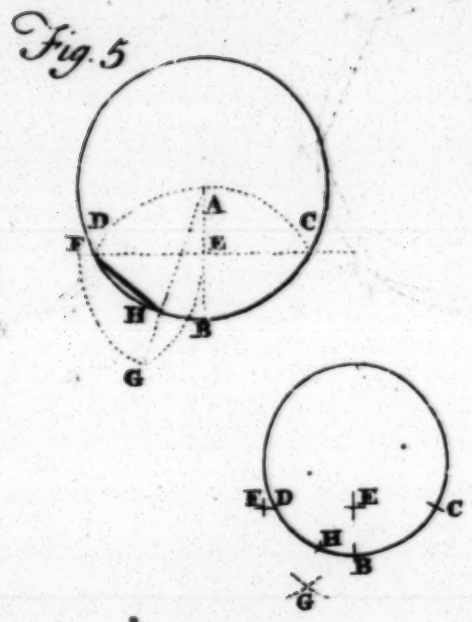
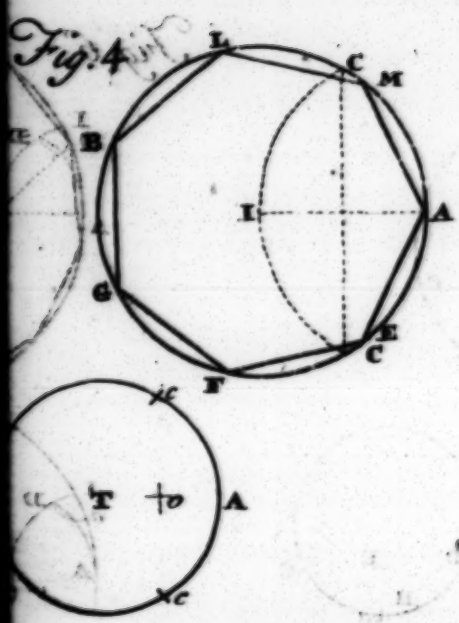


Fig. 9







B O O K III.

Of the Inscription of FIGURES.

IN Geometry a Figure is said to be inscribed in another, when all the Angles of the Figure inscribed touch either the Angles, Sides, or Planes of the other Figure.

To describe an Equilateral Triangle, an Hexagon or a Dodecagon, in a given Circle.

Let ACD be the Circle in which an Equilateral Triangle, &c. is to be described.

P R A C T I C E.

For the Equilateral Triangle.

From the Point	A
Extend the Compasses to the Semi-Diameter	AB
And describe the Arch	CBD
Draw the Right Line	CD
Extend this Space of the Compasses	CD
From the Point	C
To the Point	F
Draw the Lines	FC, FD.

CDF will be the Triangle required.

For the HEXAGON.

Mark the Semi-Diameter AB six times round the given Circumference.

For the DODECAGON.

Divide the Arch of the Hexagon AC equally in two at O, AO will be a single Side of the Dodecagon required.

G E O M E T R Y.

P R O P O S I T I O N II.

To inscribe a Square and an Octogon in a given Circle.
 Let ABCD be the Circle in which a Square and an Octogon is to be inscribed.

P R A C T I C E.

For the SQUARE.

Draw the two Diameters	AB, CD
Cutting each other at Right Angles;	
that is, draw the Right Line	CD
Through the Center of the Circle	O
Then from the Points or Extremities	C and D
Make the Sections	I and L
Then draw the Right Line	IL
Through the Center	O
Thus these Lines or Diameters	AB, CD
Cutting each other at Right Angles,	
draw the Lines	AC, AD, BC, BD.

And ABCD will be the Square required.

For the OCTOGON.

Subdivide each Quarter of the Circle in two, and you will have the Octogon.

P R O P O S I T I O N III.

To inscribe a Pentagon and a Decagon in a given Circle.
 Let ABCD be the given Circle.

P R A C T I C E.

Draw the two Diameters	AB, CD
Cutting each other at Right Angles in	E.
Divide the Semi-Diameter	CE
Equally in two at	F.
From this Point	F
And the Space	FA
Describe the Arch	AG
From the Point	A
And the Space	AG
Describe the Arch	GH
The Right Line	AH

will divide the Circle in five equal Parts.

For

For the DECAGON.

Subdivide each fifth Part of the Circle equally in two.

PROPOSITION IV.

To inscribe an Heptagon in a given Circle.

Let ABC be the Circle in which an Heptagon is to be inscribed.

PRACTICE.

Draw the Semi-diameter	IA
From the Extremity	A
And the Space	AI
Describe the Arch	CIC.
Draw the Right Line	CC
The half of which	CO

Will divide the Circumference of the Circle into seven equal Parts, which gives the Heptagon required.

PROPOSITION V.

To inscribe a Nonogon in a given Circle.

Let BCD be the given Circle in which a Nonogon is to be inscribed.

PRACTICE.

Draw the Semi-diameter	AB
From the Extremity	B
And the Space	BA
Describe the Arch	CAD.
Draw the Right Line	CD
Prolonged towards	F.
Make the Line	EF
Equal to the Line	AB
From the Point	E
Describe the Arch	FG
From the Point	F
Describe the Arch	EG
Draw the Right Line	AG

DH will be the ninth Part of the Circumference, which therefore gives you the Nonogon required.

PRO-

P R O P O S I T I O N. VI.

To describe an Undecagon in a given Circle.

Let AEF be the given Circle in which an Undecagon is to be inscribed.

P R A C T I C E.

B. 1. P. 6.	Draw the Semi-diameter	AB
	Draw this Semi-diameter	AB
	Equally in two at	C
	From the Points	A and C
	And the Space	AC
	Describe the Arches	CDI, AD.
	From the Point	I
	And the Space	ID
	Describe the Arch	DO

The Length CO will be an exact Side of the Undecagon required.

P R O P O S I T I O N VII.

In a given Circle to inscribe whatever Polygon you please.

Let BAC be a Circle in which you would inscribe an Heptagon.

P R A C T I C E.

	Draw the Diameter	AB
	Describe the Circle	ABF
B. 2. P. 5,	Capable of containing 7 Times	AB
6, 7, 8.	As if you would form upon the Line	AB
	A Polygon like that which you are	
	to inscribe in the given Circle	ABC
	Draw the Diameter	DE
	Parallel to the Diameter	AB
	Draw the Right Lines	DAG, EBH
	Through the Extremities	DA, EB.
	GH will divide the given Circle	ABC
	Into seven equal Parts.	

And thus of all other Polygons.

P R O-

PROPOSITION VIII.

To take a Portion from a given Circle, capable of containing an Angle, equal to a Rectilinear Angle given.

Let ACE be the given Circle, from which a Portion is to be taken, capable of containing an Angle equal to the Angle D.

PRACTICE.

Draw the Semi-Diameter	AB
Draw the touching Line	AF <i>B. 1. P. 10.</i>
Make the Angle	FAC
Equal to the given Angle	D <i>B. 1. P. 8.</i>
All the Angles which shall be formed upon the Line	AC
And in the Portion	AEC
Will be equal to the given Angle	D.

And thus the Portion AEC answers what was required.

PROPOSITION IX.

To inscribe a Triangle in a given Circle, equiangular to a Triangle given.

Let ABC be the Circle in which a Triangle is to be inscribed like the Triangle DEF.

PRACTICE.

Draw the touching Line	GH <i>B. 1. P. 10.</i>
From the Point where it touches	A
Make the Angle	HAC
Equal to the Angle	E. <i>B. 1. P. 8.</i>
Make also the Angle	GAB
Equal to the Angle	D. <i>B. 1. P. 8.</i>
Draw the Line	BC.

ABC is the Triangle required, like the given Triangle DEF.

PROPOSITION X.

To inscribe a Circle in a given Triangle.

Let ABC be the Triangle in which a Circle is to be inscribed.

P R A C-

GEOMETRY.

PRACTICE.

	Divide each of the two Angles B and C	
	Equally in two	
B. 1. P. 7.	By the Right Lines	BD, CD.
	From the Section	D
	Bring down the Perpendicular	DF
B. 1. P. 4.	From the Section or Center	D
	And the Space	DF,
	Describe the Circle required	EFG.

PROPOSITION XI.

To inscribe a Square in a given Triangle.

Let ABC be the Triangle in which a Square is to be inscribed.

PRACTICE.

B. 1. P. 2.	Raise the Perpendicular	AD.
	At the Extremity A of the Base	AB
	Make this Perpendicular	AD
	Equal to the Base	AB.
	From the Angle	C
B. 1. P. 5.	Draw the Line	CE
	Parallel to the Line	AD.
	Draw the oblique Line	DE
	From the Section	F
	Draw the Line	FG
	Parallel to the Base	AB.
	Draw the Lines	FH, GI
	Parallel to the Line	CE
	FGHI will be the Square required.	

PROPOSITION XII.

To inscribe a Regular Pentagon in an Equilateral Triangle.

Let ABC be the Triangle in which a Pentagon is to be inscribed.

P R A C-

P R A C T I C E.

Bring down the Perpendicular	AI B. 1. P. 4.
From the Center	A
Describe the Arch	BIM.
Divide into 5 equal Parts the Arch	BI.
Mark also a sixth Part	IM
Draw the Line	AM
Divide	AM
Into two equal Parts at	L. B. 1. P. 6.
From the Point	A
Describe the Arch	LD.
Draw the Right Line	LD to H.
Make the Part	AG
Equal to the Part	BH.
Draw the Right Lines	DG, MC.
From the Center	D
And the Space of the Section	N
Describe the Arch	NO.
From the Points	NO
Describe the Arches	DQ, DP.
Draw the Lines	OP, PQ, NQ.

DOPNQ will make the Pentagon required.

P R O P O S I T I O N XIII.

To inscribe an Equilateral Triangle in a Square.
 Let ABCD be the Square in which an Equilateral Triangle
 is to be formed.

P R A C T I C E.

Draw the Diagonals	AC, BD.
From the Center	E
And the Space	EA
Describe the Circle	ABCD
From the Point	C
And the Space	CE
Describe the Arch	GEF.
Draw the Right Lines	AF, AG.
Draw the Right Line	HI

AHI will be the Equilateral Triangle required.

P R O-

P R O P O S I T I O N XIV.

To inscribe an Equilateral Triangle in a Pentagon.

Let ABCDE be the Pentagon in which an Equilateral Triangle is to be inscribed.

P R A C T I C E.

<i>B. 2. P. 11.</i> Circumscribe the Circle	ABCDE
From the Point	A
And the Space of the Semi-Diameter AF	
Describe the Arch	FL.
Divide this Arch	FL
Equally in two at	N.
Draw the Line	ANI.
From the Point	A
And the Space	AI
Describe the Arch	IOH
Draw the Lines	AH, HI.
AHI will be the Triangle required.	

P R O P O S I T I O N XV.

To inscribe a Square in a Pentagon.

Let ABCDE be the Pentagon in which a Square is to be inscribed.

P R A C T I C E.

Draw the Right Line	BE
At the Extremity	E
Bring down the Perpendicular	ET.
Make this Perpendicular	ET
Equal to the Line	BE.
Draw the Line	AT
From the Section	O
Draw the Line	OP
Parallel to the Side	CD.
At the Extremities	O and P
Raise the Perpendiculars	OM, PN.
Draw the Line	NM.
NMOP will be the Square required.	

Fig. 1

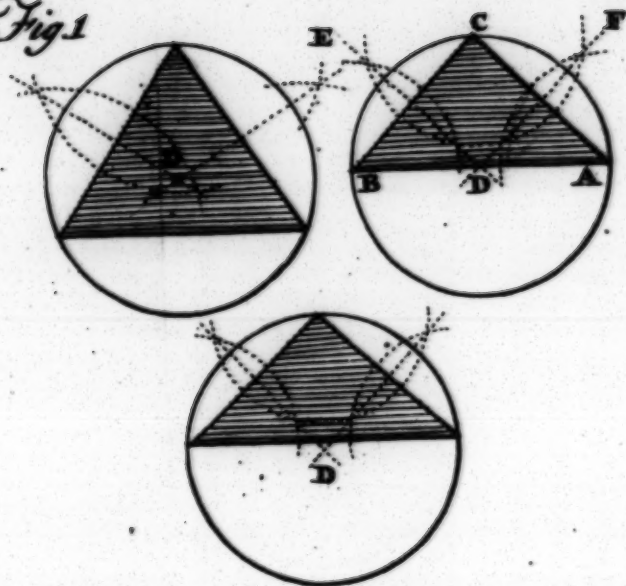


Fig. 6

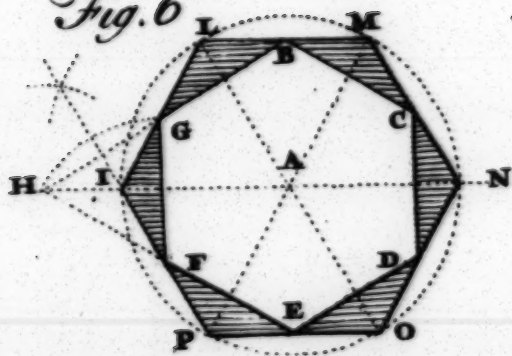
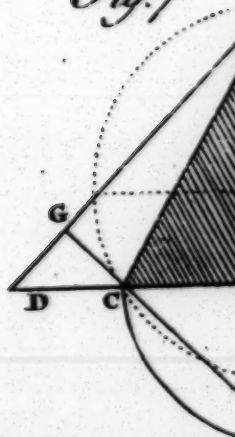


Fig. 7



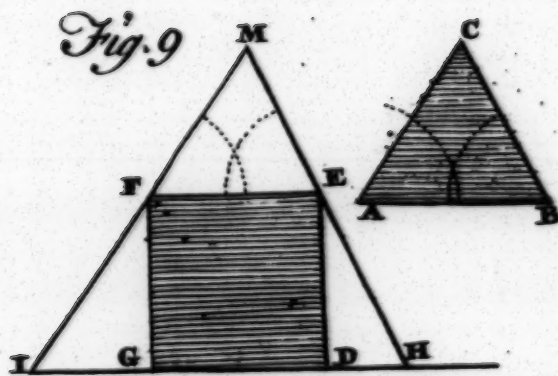
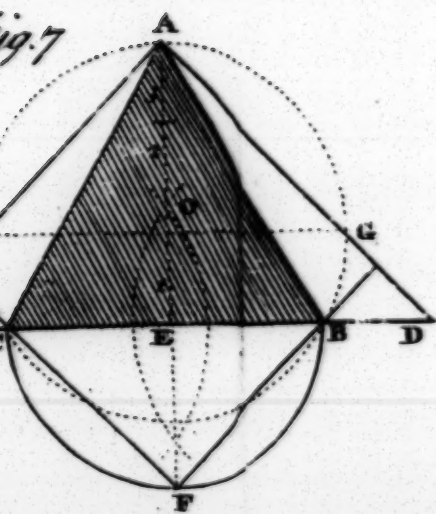
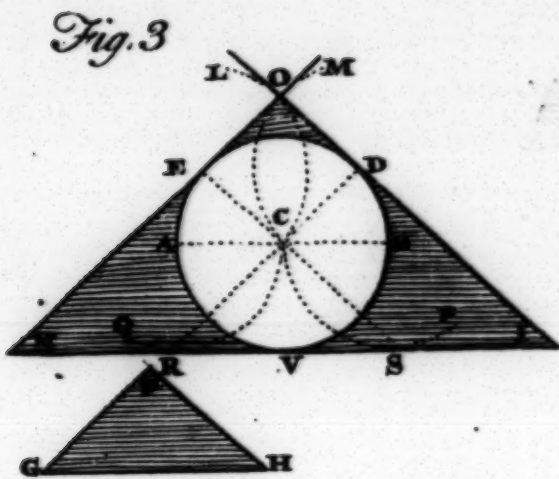
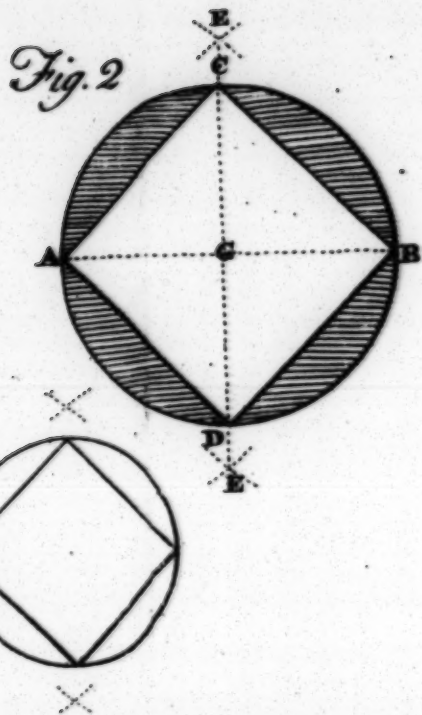


Fig. 4

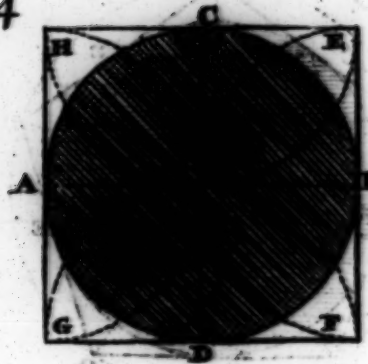


Fig. 5

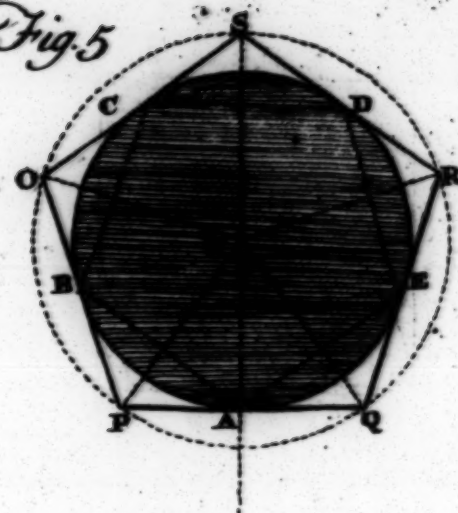


Fig. 8

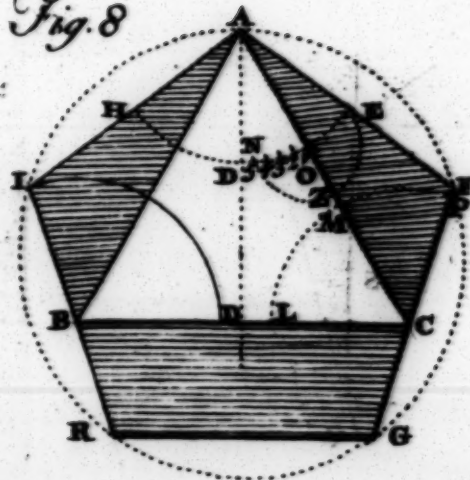
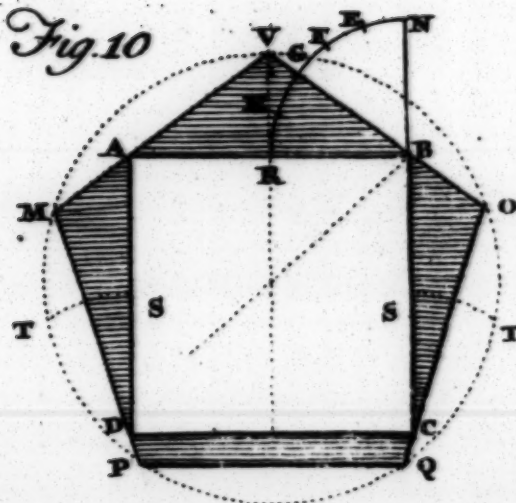


Fig. 10



BOOK IV.

Of the Circumscription of Figures.

A Figure is said to be circumscribed, when either the Angles, Sides, or Planes of the circumscribed Figure touch all the Angles of the Figure that is inscribed.

PROPOSITION I.

To circumscribe a Circle round a given Triangle.

Let ABC be the Triangle round which a Circle is to be circumscribed.

PRACTICE.

Describe the Circumference	ABC
From the three Points	ABC,
And you will have the Circle required.	

PROPOSITION II.

To circumscribe a Circle round a given Square.

Let ABCD be the Square round which a Circle is to be circumscribed.

PRACTICE.

Draw the two Diagonals	AB, CD.
From the Section or Center	G
And the Space	GA
Describe the Circle required	ABCD.

P R O.

P R O P O S I T I O N III.

To circumscribe a Triangle round a Circle, equiangular to a Triangle given.

Let DEV be the Circle round which a Triangle is to be formed like the Triangle FGH.

P R A C T I C E.

Draw the Diameter	AB
Through the Center	C.
<i>B. 1. P. 3.</i> Make the Angle	ACE
Equal to the Angle	H.
Make the Angle	BCD
Equal to the Angle	G.
Prolong these Lines	EC, DC,
Towards	R and S.
<i>B. 1. P. 5.</i> Draw the Tangent Line	NO
Parallel to the Line	DR.
Draw the Tangent Line	OI
Parallel to the Line	ES.
Draw also the Line	NI
Parallel to the Diameter	AB.

INO will be the Triangle required, equiangular to the Triangle FGH, and circumscribed round the Circle DEV.

P R O P O S I T I O N IV.

To circumscribe a Square round a Circle.

Let ABCD be the Circle round which a Square is to be circumscribed.

P R A C T I C E.

Draw the Diameters	AB, CD
Cutting each other at Right Angles in	O.
From the Points	A, B, C, D
And the Space	AO
Describe the Semi Circles	HOG, HOE, EOF, FOG.
Draw the Right Lines	EF, FG, GH, HE
Through the Sections	E, F, G, H.
E, F, G, H, will be the Square required.	

PROPOSITION V.

To circumscribe a Pentagon round a given Circle.
Let ABCDE be the Circle round which a Pentagon is to be circumscribed.

P R A C T I C E.

B. 3. P. 3. Inscribe the Pentagon	ABCDE.
From the Center	F
And through the Middle of each of its Sides	
Draw the Lines	FO, FP, FQ, FR, FS.
Draw the Line	FA
Draw the Tangent Line	PQ
Through the Point	A.
From the Center	F
And with the Interval	FP
Describe the Circle	OPQRS.

PROPOSITION VI.

To circumscribe a Regular Polygon round a Regular Polygon.
Let BCDEFG be the given Polygon, round which a like Polygon is to be circumscribed.

P R A C T I C E.

Prolong two of the Sides, as	BG, EF
Till they intersect at	H.
Draw the Line	AH
Draw the Line	FI
B. 1. P. 7. Cutting the Angle	GFH
Equally in two.	
From the Center	A
And the Space	AI
Describe the Circle	IMO.
Draw the Radiuses	AL, AM, AN, AO.
Through the Middle of each Side.	
Then draw the Sides of the exterior Polygon required	
through the Sections	ILMNOP.

P R O-

P R O P O S I T I O N VII.

To circumscribe a Square round an Equilateral Triangle.
A, B, C, is an Equilateral Triangle round which a Square
 is to be circumscribed.

P R A C T I C E.

Divide the Base	BC
Equally in two at	E
Prolong this Base	BC
From both Ends towards	D and D.
Make the Lines	ED, ED
Equal to the Line	EA.
From the Point	E
And the Space	EC
Describe the Semi-Circle	BFC
Draw the Line	AEF.
From the Point	F
Draw the Lines	FG, FBG.

AGFG will be the Square required.

P R O P O S I T I O N VIII.

To circumscribe a Pentagon round an Equilateral Tri-
 angle.

ABC is the given Triangle round which a Pentagon is to
 be circumscribed.

P R A C T I C E.

From the Points or Angles	A, B, C
And with the same opening of the Compasses,	
Describe at Discretion the Arches DI, LP, HE.	
Divide the Arch	DO
Into five equal Parts	1, 2, 3, 4, 5.
From the Center or Section	O
And with the Space to the 4th Division	ON
Describe the Arch	NZE.
Draw the Right Line	AEF
Draw the Arch	MP
Equal to the Arch	EN
Draw the Right Line	PCG
Equal to the Line	FA
Make the Arch	DH
Equal to the Arch	DE
Draw the Sides	AI, IR
Equal to the Sides	AF, FG.

The Side GR will finish the Pentagon required.

PROPOSITION IX.

To circumscribe a Triangle round a Square, equiangular to a Triangle given.

Let DEFG be the Square, round which a Triangle is to be formed, like the Triangle ABC.

PRACTICE.

Make the Angle	EFM	
Equal to the Angle	A	B. I. P. 3.
Make the Angle	MEF	
Equal to the Angle	B	
Prolong the Lines	ME, MF, DG	
Towards	I and H.	

MIH will be the Triangle required, like the Triangle ABC, and circumscribed round the given Square DEFG.

PROPOSITION X.

To circumscribe a Pentagon round a Square.

ABCD is a Square, round which a Pentagon is to be circumscribed.

PRACTICE.

Prolong the Side	BC
Towards	N
Divide the Side	AB
Equally in two at	R
Raise the Perpendicular	RV
From the Points	BDC
And with the same Space	BR
Draw the Arches	RN, ST, ST.
Divide the Arch	RN
Into five equal Parts	RHGFEN
Make the Angle	RBV
With a Space of two Divisions	RG
Make the Angles	SCT, SDT
With the Space of one Division	RH
Prolong the Lines	VB, CT, to O.
Make the Line	OQ
Equal to the Line	OV.

Draw the others in the same Manner, and you will have the Pentagon required.

B O O K V.

Of Proportional LINES.

P R O P O S I T I O N I.

TO find a mean Proportional between two given Lines.

Let A and B be the Lines between which a mean Proportional is to be found.

P R A C T I C E.

Draw a Line of an undetermined Length	GH
Make	CE
Equal to the Line	A
Make	ED
Equal to the Line	B
Divide	CD
Equally in two at	I
From this Point	I
With the Space	IC
Describe the Semi-Circle	CFD
Raise the Perpendicular	EF

This Line EF will be a mean Proportional between A and B.

P R O P O S I T I O N II.

The whole of two Extrems being given, and the mean Proportional, to distinguish each Extream.

Let AB be the Extent of the two Extrems, (that is two Lengths joined together without Distinction) to which the Line C is a mean Proportional, and by which the Point where the two Extrems meet is to be found.

P R A C -

1
.

3.

n

o
e
at

-

Fig. 1

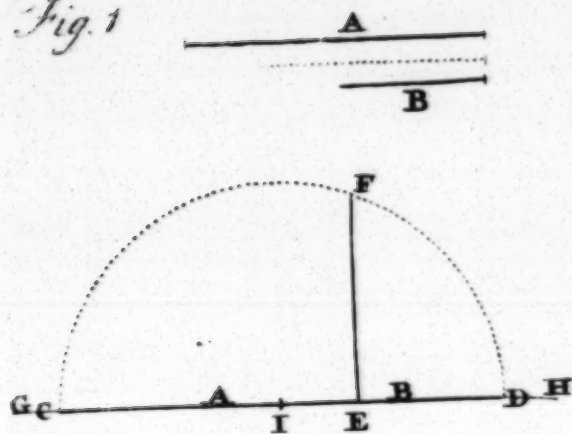


Fig. 2

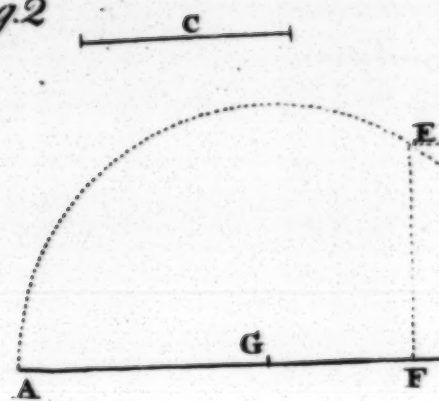


Fig. 7

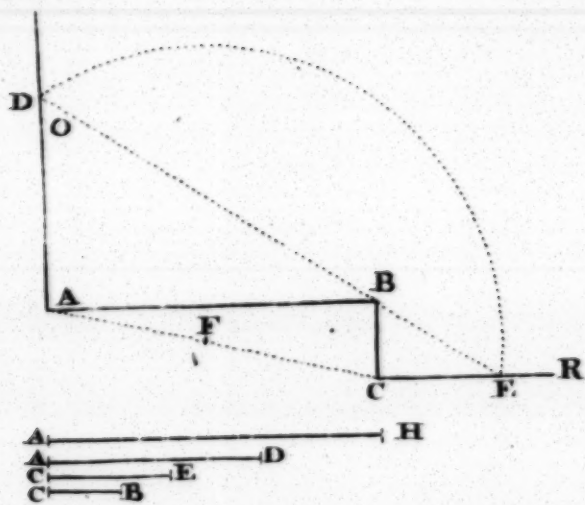
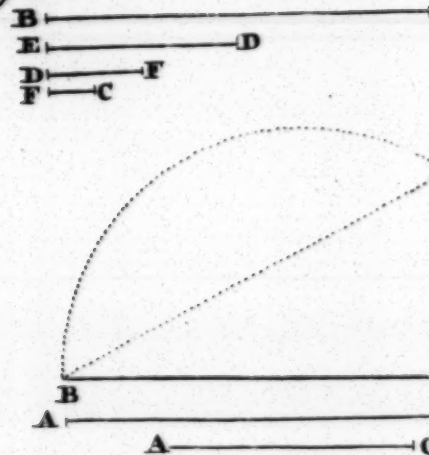


Fig. 8



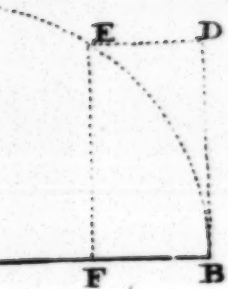


Fig. 3

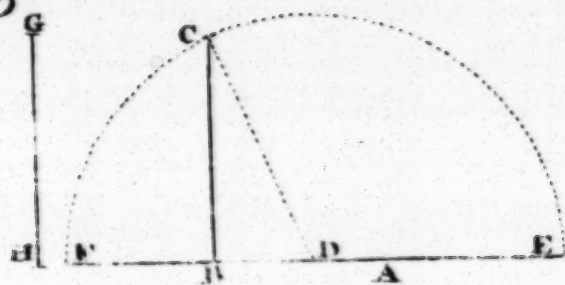


Fig. 4

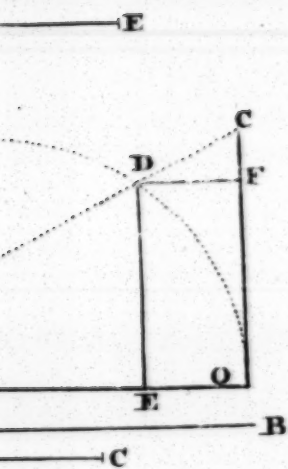
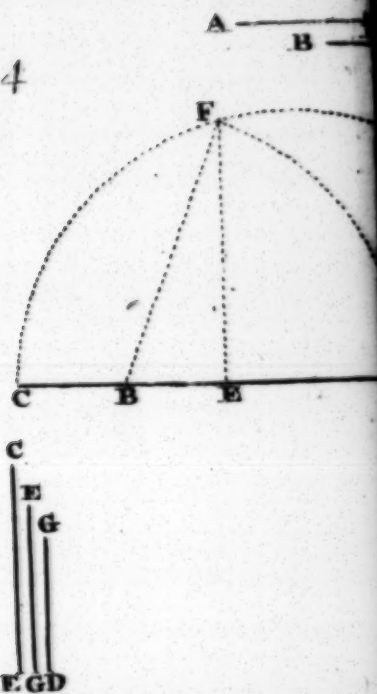


Fig. 9

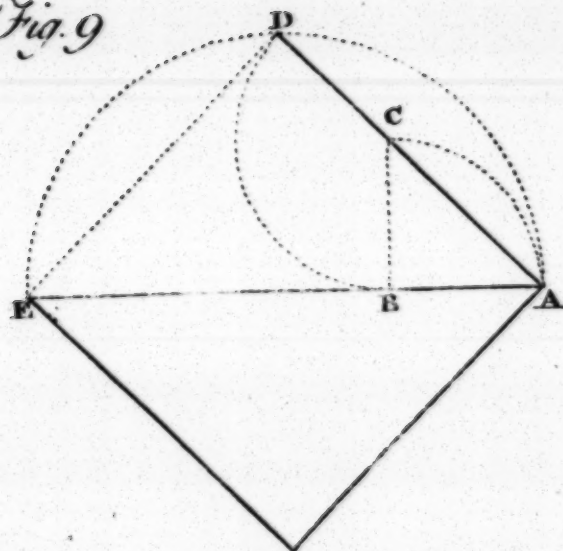


Fig. 10

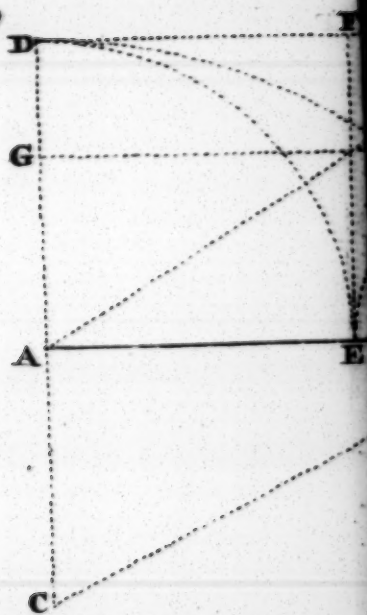


Fig 4

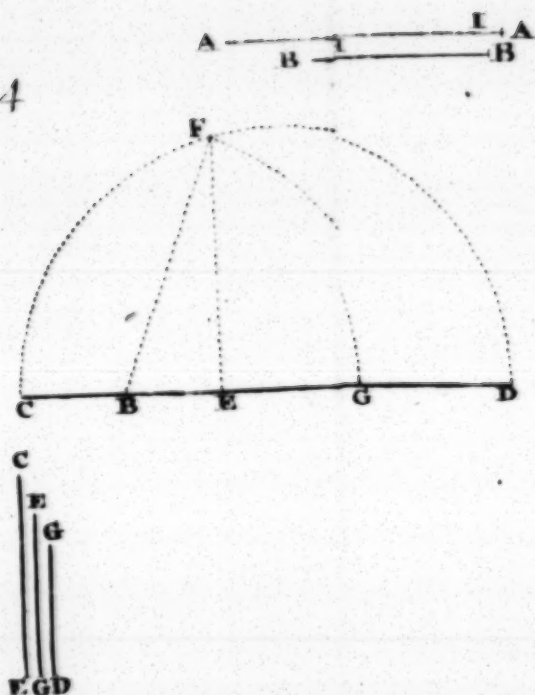


Fig 5

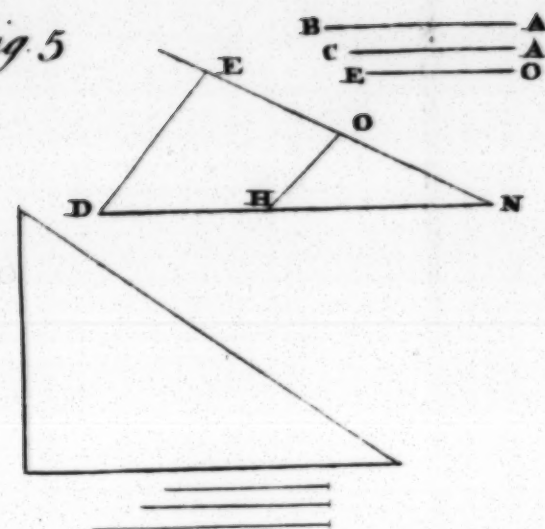


Fig 6



Fig. 10

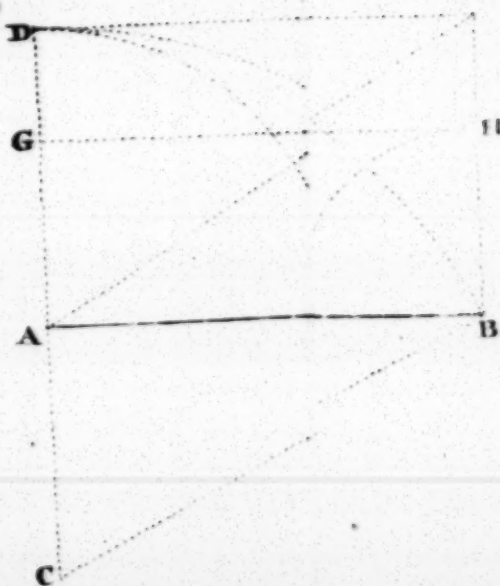


Fig. 11

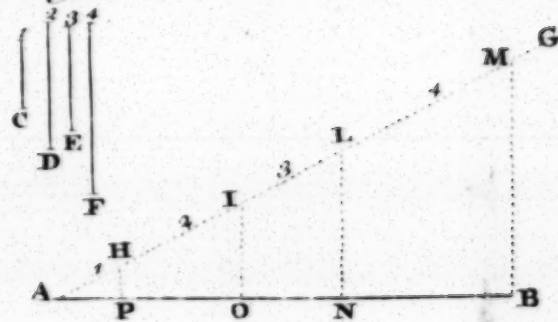


Fig. 12



Fig 6

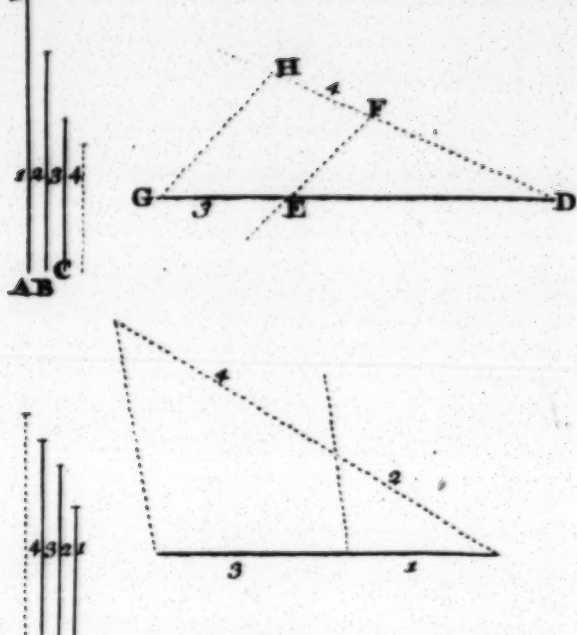
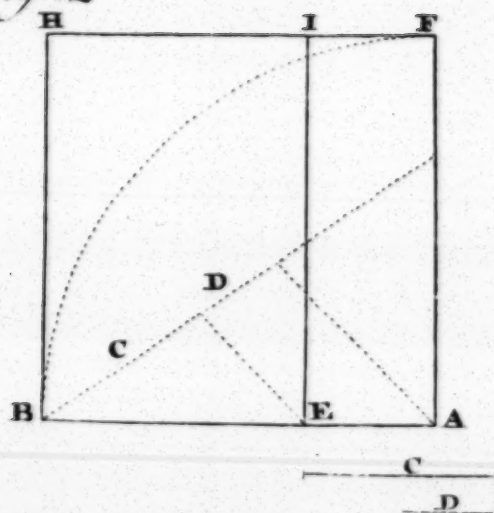


Fig 12



GEOMETRY.

147

PRACTICE.

Divide the whole Line
Equally in two at
From this Point
With the Space
Describe the Semi-Circle
Raife the Perpendicular
Equal to the mean
Draw the Line
Parallel to the Line
From the Section
Draw the Line
Parallel to the Line

AB
G
G B. I. P. 6.
GA
AEB
BD
C
DE
AB B. I. P. 5.
E
EF
BD.

F. will be the Point where the Extrems meet, and thus C, or its equal EF, will be a mean between the Extrems AF and FB.

PROPOSITION III.

The mean Proportional between two Lines being given, and the Difference of the Extrems, to find the Extrems.

Let GH be the mean Proportional, and AB the Difference of the Extrems, whose Length is to be found.

PRACTICE.

Raife the Perpendicular
At the Extremity of the Difference
And equal to the mean
Divide the Difference
Equally in two at
Prolong it towards
From the Point
With the Space
Describe the Semi-Circle

BC
AB
GH
AB
D
E and F.
D
DC
ECF.

BE, BF, will be the Extrems required.

PROPOSITION IV.

From a Right Line given, to take a Part, which shall be a mean Proportional between the Remainder and another Right Line given.

Let AA be the Line from whence a Part is to be taken, which shall be a mean Proportional between the Part remaining, and the given Line BB.

G E O M E T R Y.

P R A C T I C E.

Draw the undetermined Line	CD
Draw the Lines	CE, ED
Equal to the Lines	BB, and AA
Describe the Semi-Circle	CFD
Raise the Perpendicular	EF
Divide the Line	CE
Equally in two at	B
From this Point	B
With the Space	BF
Describe the Arch	FG
Take off the Part required	AH
Equal to the Part	EG
AH will be the mean Proportional between the Remainder	
HI, and the other Line proposed	BB

P R O P O S I T I O N V.

Two Right Lines being given, to find a third Proportional.

AB, AC, are the two given Right Lines, to which a third Proportional is to be found.

P R A C T I C E.

Make at Discretion the Angle	DNE
Take off the Part	NH
Equal to the Line	AB
Take off the Part	NO
Equal to the Line	AC
Also take off	HD
Equal to the Line	AC
Draw the Line	HO
Draw the Line	DE
Parallel to the Line	HO
EO will be the third Proportional required.	

P R O P O S I T I O N VI.

To find a fourth Proportional.

A, B, C, are the three given Lines, to which a fourth is to be found, which shall be to the third, as the second is to the first.

P R A-

PRACTICE.

Make at Discretion the Angle	GDH
Cut off the Part	DE
Equal to the Line	A
Cut off the Part	DF
Equal to the Line	B
Cut off the Part	EG
Equal to the Line	C
Draw the Line	EF
Draw the Line	GH
Parallel to the Line	EF

FH will be the fourth Proportional required.

PROPOSITION VII.

Between two Right Lines given, to find two mean Proportionals.

Let AH and CB be the given Lines between which two mean Proportionals are to be found.

PRACTICE.

Draw the Line	AB
Equal to the Line	AH
Bring down the Perpendicular	BC
Equal to the Line	CB
Draw the Line	AC
Divide this Line	AC
Equally in two at	F
Raise the Perpendiculars	AO, CR
From the Point or Center	F
Describe the Arch	DE
In such a manner that the Chord	DE
May touch the Angle	B.

AD, CE will be the mean Proportionals to the given Lines AH, CB.

PROPOSITION VIII.

Two Right Lines being given, to divide each of them in two, in such a manner that the four Segments shall be proportional.

AB, AC are the Lines proposed to be divided according to the Proposition.

P R A C T I C E.

Make the Right Angle	BOC
Make the Line	BO
Equal to the Line	AB
Make the Line	OC
Equal to the Line	AC
Draw the Subtense	BC
Describe the Semi-Circle	BDO
From the Section	D
Draw the Line	DE
Parallel to the Line	CO
The Line	DF
Parallel to the Line	EO
AB will be divided at	E
OC will also be divided at	F.
So that BE will be to	ED
As ED is to DF, and ED to DF	
As DF is to FC.	

P R O P O S I T I O N IX.

The Excess of the Diagonal of a Square above its Side being given, to find the Length of the said Side.

Let AB be the Excess of the Diagonal of a Square above its Side, whose Length is to be found.

P R A C T I C E.

Raise the Perpendicular	BC
Equal to the Excess	BA
Draw the Line	AC
Prolonged towards	D
From the Point	C
And the Space	BC
Describe the Arch	BD

AD will be the Side of the Square, of which AB is the Excess of the Diagonal AE above the Length of the said Side AD.

P R O P O S I T I O N X.

To cut a given Right Line in extream and mean Proportion.

Let AB be the Line to be so divided, that the Rectangle composed of the whole Line and of one of its Parts, shall be equal to the Square formed upon the other Part.

P R A-

PRACTICE.

Raise the Perpendicular	AD
Prolong it towards	C
Make	AC
Equal to the half of	AB
From the Point	C
With the Space	CB
Describe the Arch	BD
From the Point	A
With the Space	AD
Describe the Arch	DE
The Line	AB
Will be divided at	E

According to the Proposition ; for if you make the Rect. angle AH, composed of the Line AB, and of the Part BE, it will be equal to the Square AF, formed upon the other Part AE.

PROPOSITION XI.

To divide a Right Line of a determined Length, according to given Proportions.

Let AB be a Line proposed to be divided according to the Proportions C, D, E, F.

PRACTICE.

From the Point or Extremity	A
Draw at Discretion the Line	AG
Make	AH
Equal to the Line or Proportion	C
Make	HI
Equal to the Line	D
Make	IL
Equal to the Line	E
Make	LM
Equal to the Line	F.
Draw the Line	BM
Draw the Lines	LN, IO, HP
Parallels to the Line	BM
The Line AB will be divided as required at the Points	
	P, O, N.

P R O P O S I T I O N XII.

Upon a Right Line given, to form two Rectangles according to a given Proportion.

AB is the Line upon which two Rectangles are to be formed, which shall in themselves be according to the Proportion of C and D.

P R A C T I C E.

Divide the Line	AB
At the Point	E
According to the Proportion of	C to D.
B, 2. P. 3. Make the Square	ABHF
Draw the Line	EI
Parallel to the Line	AF
BEIH, AEIF will be the Rectangles required.	
For the Rectangle	AI
Is to the Rectangle	EH
As the Line	D
Is to the Line	C.

P A R T

AN ACCURATE MAP OF THE
WORLD.

Laid down from the most
approved Maps and Charts
and regulated by
Astron^l Observations
By Eman Bowen
Geographer to
His Majesty
1747.



S. Wheatley sculp.

P A R T III.

G E O G R A P H Y

A N D

A S T R O N O M Y.

Maſt. **W**HAT I propoſe at preſent is to conſider the Sciences of Geography and Aſtronomy; but particularly the firſt. As to Aſtronomy, I ſhall content myſelf with juſt giving you ſome Idea of the *Copernican* Syſtem, and leave you to make what farther Progreſs in it yourſelf or your Friends may think proper, as you advance farther in your Studies. But without a competent Knowledge of Geography, neither Hiſtory can be underſtood, nor Politics; nor is it poſſible to have juſt Ideas either of Navigation or Commerce.

Now the Science of Geography chiefly conſiſts in a Deſcription of the Surface of the Terreſtrial Globe, which is naturally compoſed of two Parts, Land and Water, and is therefore called the Terraqueous Globe. Each of theſe Elements are ſubdivided into various Parts, and are diſtinguiſhed by different Names.

Sch. How are the ſeveral Parts of the Earth diſtinguiſhed?

M. The Earth is divided into Continents, Iſlands, Peninſulas, Iſthmuses, and Promontories or Capes.

A Continent is a large Portion of Land, containing ſeveral Countries united together, and not ſeparated by Seas: As *Europe*, *Aſia*, and *Africa*, form but one Continent in the Eaſt, and *America* another in the Weſt.

Continent.

Ad

Island.

An Island is a Portion of Land surrounded by Water as *Great Britain* is.

Peninsula.

A Peninsula is a Portion of the Earth surrounded by Water, except on one Part where it is joined to some other Land by a narrow Neck or Isthmus. As *Africa* is joined to *Asia* by the Isthmus of *Suez*, and the *Morea* is joined to *Achaia* by the Isthmus of *Corinth*.

Isthmus.

An Isthmus is that Neck of Land which joineth two Countries together, as the Isthmus of *Darien* joineth North and South *America*, and the Isthmus of *Corinth*, *Achaia* and the *Morea*.

Cape or Promontory.

A Promontory or Cape is a Point of Land which extendeth itself into the Sea, as the Cape of *Good-Hope* in *Africa*, and Cape *Comorin* in the *East-Indies*.

S. How are the Waters divided?

M. The Waters are divided into Oceans, Seas, Straits, Bays or Gulphs, Lakes, and Rivers.

Oceans are vast Seas which divide one Part of the Earth from another, as the Atlantic Ocean, which divideth *Europe* and *Africa* from *America*, and the pacific Ocean or *South-Sea*, which divideth *America* from *Asia*.

Seas.

Seas are less Bodies of Waters which divide one Country from another, as the *Mediterranean* which divideth *Europe* from *Africa*, and the *Baltic* which divideth *Sweden* from *Germany*.

Bay or Gulph.

A Bay or Gulph is a Sea encompassed with Land, except on one Part whereby Ships enter it, as the Gulph of *Mexico* in *America*, and the Gulph of *Finland* in the *Baltic*. And the lesser Bays are frequently called Creeks or Sounds, as *Plymouth-Sound*.

*Creek or Sound.**Strait.*

A Strait is a narrow Passage into some Sea, as the Strait of *Gibraltar*, and this is also sometimes called a Sound, as the Strait by which we enter the *Baltic* Sea is.

Lake.

A Lake is properly a great Water surrounded by Land, which has no visible Communication with any Sea, as the *Caspian* Sea in *Asia*; but many other Waters which have a Communication with the Sea, are denominated Lakes also; as the *Onega* Lake in *Russia*, and the Lake of *Nicaragua* in *America*.

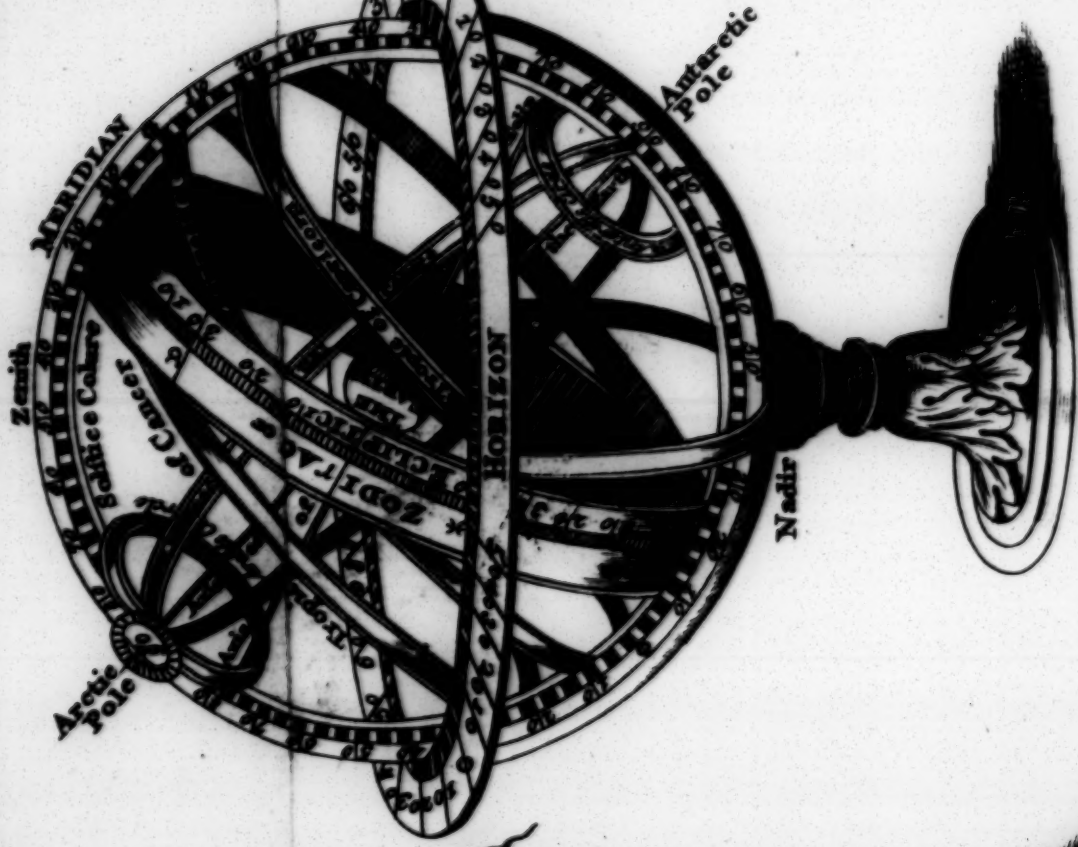
River.

A River is a Stream issuing from some Fountain, which, after it has run a considerable Course, dischargeth itself usually in some Sea, as the *Danube*, which rising in the Mountains of the *Alps*, after it hath run a Course of many hundred Miles from West to East, thro' great Part

of

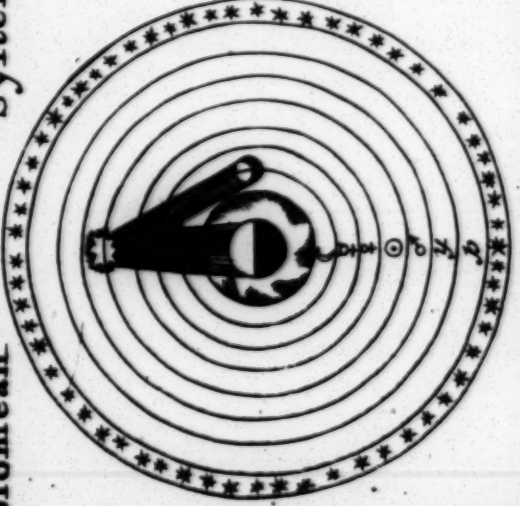
of

THE ARTIFICIAL SPHERE



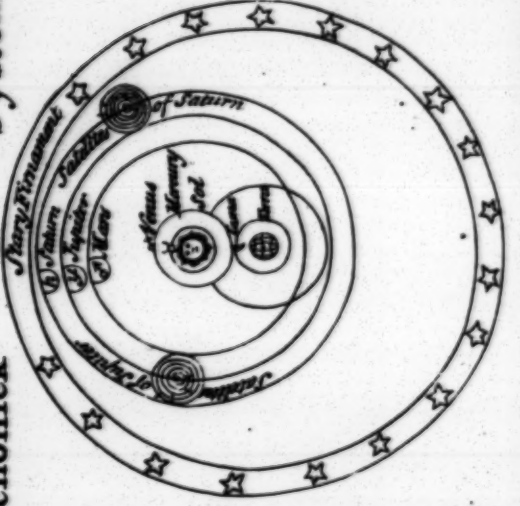
Ptolomean

System



Tychonick

System



J. W. Whalley Sculp.

of *Germany, Hungary, and Turkey*, discharges itself into the *Euxine Sea* by several Channels.

S. Of what Dimensions is the terrestrial Globe?

M. The Circumference of the terrestrial Globe is 360 Degrees, every Degree being 60 Geographical Miles; so that the whole Circuit is 21600 such Miles, and if the Diameter was a third Part of the Circumference, the Diameter would be 7200 Miles; but the Diameter is as 7 to 22, which makes it something less than a third Part of the Circumference. If we reduce the Geographical Miles to *English Miles*, the Circumference of the Earth will be about 24,000 Miles, and the Diameter 8000.

*Circumference
of the Globe.*

Diameter.

S. What is the Earth founded upon?

M. The terrestrial Globe rests upon nothing, but appears equally surrounded by the Heavens on every Side, for the better understanding whereof, it will be necessary to observe the several imaginary Circles described on the artificial Globe, *Plate 2. viz.* 1. The Equator and the Circles parallel to it. 2. The first Meridian and the rest of the meridional Lines. 3. The Zodiac, which includes the Ecliptic. 4. The Horizon. 5. The two Tropics. 6. The Artic and Antartic Circles. It is supposed also, that a Line passes thro' the Center of the Globe, called its Axis, round which it moves every 24 Hours, the Ends of which Axis are called the Poles of the Earth, that in the North called the Artic or North Pole, from a Star in the Heavens opposite to it, which forms Part of the Constellation called the *little Bear*, and that in the South called the Antartic or South Pole, as Diametrically opposite to the other.

*Circles on the
Globe.*

S. Of what Use is that Circle denominated the Equator?

M. By the Equator the Globe is divided into two equal Parts or Hemispheres, and on this Circle are marked the Degrees of Longitude, from the first Meridian, either East or West. The Parallel Circles are so called from their running parallel to the Equator, of which there are nine in Number, inclusive between the Equator and either Pole, ten Degrees distant from each other, every Degree of Latitude being 60 geographical Miles, and every ten Degrees 600 such Miles. Consequently, it is 5400 Miles from the Equator to either Pole, which is one quarter of the Circumference of the Globe.

Equator.

S. Of what Use is the first Meridian?

M. The

Meridian. *M.* The first Meridian is represented by the brazen Circle in which the Globe moves, dividing it into the Eastern and Western Hemispheres, on which Circle are marked the Degrees of Latitude, which are counted Northward from the Equator to the North Pole, and Southward from the Equator to the South Pole.

Where the meridional Lines are 24 in Number, they are 15 Degrees or one Hour asunder; those who live under the meridian Line on the right Hand, that is, to the Eastward of the first Meridian, have the Sun one Hour before us; and those who live under the meridional Line on the left Hand, that is, West of us, have the Sun an Hour after us; and this shews what is meant by Eastern and Western Longitude. And as Longitude is nothing more than

Longitude. the Distance any Place is East or West of the first Meridian, so Latitude is the Distance a

Latitude. Place is from the Equator North or South. If it be North of the Equator, it is called North Latitude, and if it be South of the Equator, it is called South Latitude.

S. Where is the first Meridian usually placed?

M. The first Meridian in the old Maps was placed either at *Teneriff* one of the *Canary Isles*, 17 Degrees West of *London*, or at *Ferro* another of the *Canary Isles*, 19 Degrees West of *London*. But every Nation almost at this Day places the first Meridian at their respective capital Cities in their several Maps. In *Moll's*, which are the correctest *English* Maps we have, *London* is made the first Meridian at one End of the Map, and *Ferro* at the other; *Ferro* being 19 Degrees West of *London*, as has been observed already. And in these Maps the upper End is always the North, the lower End the South; the right Hand East, and the left Hand West, the Degrees of Longitude being marked at the Top and Bottom of each Map, and the Degrees of Latitude on the Sides of the Map.

S. What is meant by the Zodiac?

M. The Zodiac is that Circle which cuts the Equator obliquely, and is divided into twelve Signs, thro' which the Sun seems to pass within the Space of 12 Months, each Sign containing 30 Degrees of Longitude.

The Ecliptic is a Line passing thro' the middle of the Zodiac, and shews the Sun's or rather the Earth's Path or Orbit in which it moves annually.

S. Why do you say the Earth's Orbit? Is it not the Sun that moves?

M. No,

M. No, but Geographers speak according to Appearances, the Appearance is the same if the Earth moves from West to East, as if the Sun moved from East to West.

S. Which of the Circles is denominated the Horizon?

M. The Horizon is the broad Circle in which ^{Horizon.} the Globe stands, dividing it into the upper and lower Hemispheres. The Place where any one stands, is the Center of this Horizon and Hemisphere; the sensible Horizon seems to touch the Surface of the Earth, and is the utmost Limits of our Sight upon an extensive Plain. The rational Horizon is supposed parallel to this, and to be extended to the Heavens.

The Poles of our Horizon are two imaginary ^{Zenith Nadir.} Points in the Heavens, called the *Zenith* and *Nadir*; the *Zenith* being the vertical Point directly over our Heads, and the *Nadir* that Point of the Heavens under our Feet, diametrically opposite to the *Zenith*.

S. Are any Part of the Heavens under us?

M. As the Earth turns round upon its own Axis every 24 Hours, which makes Day and Night, that Part of the Heavens which was over our Heads at 12 at Noon, must of Course be under our Feet at 12 at Night; but speaking properly, no Part of the Earth can be said to be uppermost or lowermost. All the Inhabitants of the Earth seem to have the Earth under their Feet, and the Heavens over their Heads, and Ships sail with their Bottoms opposite to each other.

S. Of what Use are the Circles denominated Tropics?

M. The Tropics shew how far the Sun or rather the Earth proceeds North or South of the ^{Tropics.} Equator every Year. The Tropic of *Cancer* surrounds the Globe $23\frac{1}{2}$ Degrees North of the Equator, and the Tropic of *Capricorn* $23\frac{1}{2}$ South of the Equator.

S. Where are the polar Circles placed?

M. The polar Circles are drawn $23\frac{1}{2}$ Degrees ^{Polar Circles.} distant from each Pole, and $66\frac{1}{2}$ distant from the Equator.

S. What are those Divisions of the Earth called Zones?

M. The Earth is divided into five Zones, ^{Zones.} viz. The torrid Zone, the two frigid Zones, and the two temperate Zones, and are denominated Zones; because they encompass the Earth like a Girdle.

The torrid Zone lies between the two Tropics, ^{Torrid Zone.} and is so denominated from the excessive Heat of the Climate, the Sun passing over it twice every Year.

Frigid Zones. The two frigid Zones lie within the polar Circles, and are so called from the excessive Cold within those Circles.

Temperate Zones. The Northern temperate Zone lies between the Tropic of *Cancer*, and the arctic Circle, and the Southern temperate Zone between the Tropic of *Capricorn* and the antartic Circle.

S. What are we to understand by the Elevation of the Pole?

Elevation of the Pole. M. The Elevation of the Pole is the Height of the Pole above the Horizon, and is always equal to the Latitude of any Place, as the South of *England* lies in 50 Degrees of North Latitude, so the North Pole must of Course be elevated 50 Degrees above the Horizon there, for which Reason the Latitude of a Place, and the Elevation of the Pole, are used promiscuously to express the same Thing.

S. Please to explain this by some Instances?

M. When you rectify the Globe, and bring any Place to the Zenith, the Horizon must of Course be 90 Degrees distant from that Place, either North or South. Suppose then the given Place lie in 50 Degrees of North Latitude, consequently the given Place must be 40 Degrees distant from the North Pole, and the Pole must be 50 Degrees above the Horizon of that Place, to make up the 90 Degrees on that Side. On the other Hand, as the given Place lies 50 Degrees North of the Equator, your Horizon must extend to 40 Degrees of Southern Latitude, to make up the Compliment of 90 Degrees on that Side. To explain this farther, suppose you bring *Petersburgh* to the Zenith, which lies in 60 Degrees North Latitude, and consequently is within 30 Degrees of the Pole, then there must be 60 Degrees between the Pole and the Horizon to make up the Compliment of 90 Degrees. And on the other Hand, the Horizon of *Petersburgh* will extend but to 30 Degrees of Southern Latitude, that making up the Compliment of 90 Degrees on that Side, for there will always be 90 Degrees between the Zenith and the Horizon on every Side to form the Hemisphere.

S. Of what Use is the Hour Circle on the Globe?

Hour Circle. The brazen horary Circle fixed on every Globe with an Index, shews how many Hours, and consequently how many Degrees any Place is East or West of another Place; for as every 15 Degrees East or West is an Hour, so every Hour is 15 Degrees.

The

The Quadrant of Altitude is a pliant brass Plate divided into 90 Degrees, one fourth of the Circumference of the Globe, by which the Distances of Places may be found, and many useful Problems resolved. *Quadrant of Altitude.*

S. How are the Inhabitants of the Earth distinguished in regard to their respective Situations?

M. They are denominated either Perizæci, Antæci, or Antipodes.

The Perizæci are situate under the same Parallel, but opposite Meridians: It is Midnight with one when it is Noon with the other, but the Length of their Days and their Seasons are the same; these are found by turning the horary Index 12 Hours, or turning the Globe half round. *Perizæci.*

The Antæci are situate under the same Meridian, but opposite Parallels, these have the Seasons opposite to ours, and the same Length of Days; but when their Days are longest, ours are shortest. These are found by numbering as many Degrees on the opposite Side of the Equator as we are on this. *Antæci.*

The Antipodes lie under opposite Meridians, and opposite Parallels; these have different Seasons, and their Noon-day is our Midnight, and their longest Day our shortest: These are found by turning the horary Index 12 Hours from the given Place, or turning the Globe half round, and then counting as many Degrees on the opposite Side of the Equator, as the given Place is on this. *Antipodes.*

S. Are they distinguished by any other Circumstances?

M. The Inhabitants of the Earth are distinguished by their different Shadows at Noon-day, and are denominated either Amphiscii, Ascii, Heteroscii, or Periscii. *Different Shadows.*

The Amphiscii inhabit the Torrid Zone, and have their Noon-day Shadows both North and South: When the Sun is South of them, then their Shadows are North, and when the Sun is North of them their Shadows are South; these are also called Ascii, because the Sun is vertical twice every Year at Noon-day, and then they have no Shadow. *Amphiscii.*

The Heteroscii, who inhabit the Temperate Zones, have their Shadows always one Way at Noon-day. In the Northern temperate Zone their Shadows are always North; and in the Southern temperate Zone, their Shadows are always South at Noon-day. *Ascii.*

Periscii.

The Periscii inhabit within the polar Circles, and have their Shadows every Way, the Sun being above their Horizon all the 24 Hours, several Months in the Year, *viz.* when it is on the same Side of the Equator they are of; and if there were any Inhabitants at either of the Poles, they would have but one Day of 6 Months, and one Night of the same Length.

S. What are we to understand by Climates?

Climates.

Climates are Spaces on the Surface of the Globe, bounded by imaginary Circles parallel to the Equator, so broad that the Length of the Day in one exceeds that of another half an Hour, of which there are 60 in Number, *viz.* 24 from the Equator to each of the polar Circles, and 6 from either of the polar Circles to the respective Poles, between which last, there is a Difference of an entire Month; the Sun appearing in the first one Month above the Horizon without setting, in the second two Months, and so on to the Pole, where there is a Day of six Months, and the Night proportionable, when the Sun is on the opposite Side of the Equator.

S. Are these Climates of an equal Breadth?

M. No, those near the Equator are much the broadest; for Example, the first Climate next the Equator is 8 Degrees odd Minutes in Breadth, whereas the 11th Climate is little more than 2 Degrees broad, as may be observed in the following Table.

Climates.

next
Da
and
25

*Climates.**Latitude.*

Hours. Minutes.

Degrees. Minutes.

1 The Beginning of the first Climate at the Equator	12	00	00	00
2 Climate	12	30	08	25
3	13	00	16	25
4	13	30	23	50
5	14	00	30	20
6	14	30	36	28
7	15	00	41	32
8	15	30	45	29
9	16	00	49	01
10	16	30	51	58
11	17	00	54	27
12	17	30	56	37
13	18	00	58	29
14	18	30	59	58
15	19	00	61	18
16	19	30	62	25
17	20	00	63	22
18	20	30	64	06
19	21	00	64	49
20	21	30	65	21
21	22	00	65	47
22	22	30	66	06
23	23	00	66	20
24	23	30	66	28
	To 24 Hours.		To 66	

In the frigid Zone the Days encrease by Months.

A Day of one Month in	67	30
2 Months in	69	30
3 Months in	73	20
4 Months in	78	20
5 Months in	8	00
6 Months in	90	00

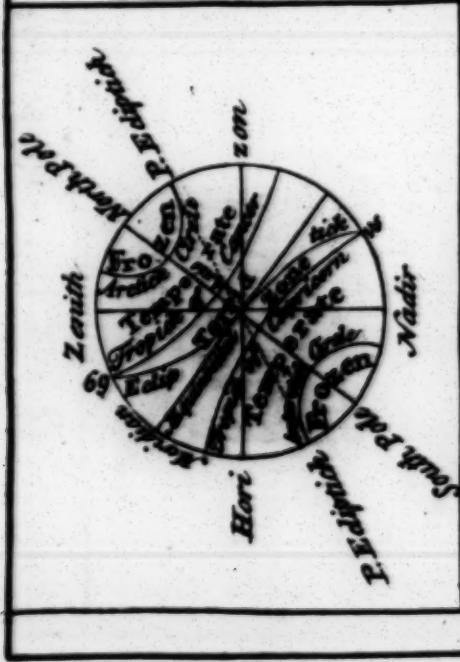
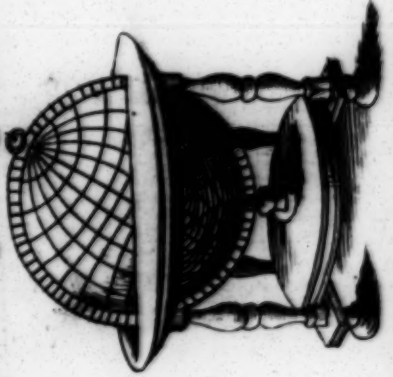
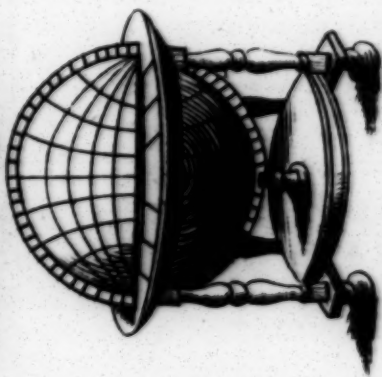
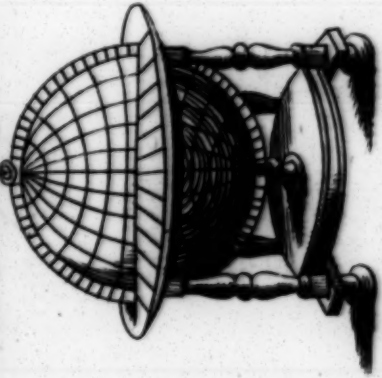
N. B. The End of one Climate is the Beginning of the next. At the first Climate, which begins at the Equator, the Day is just 12 Hours long at the Beginning of the Climate, and 12 Hours 30 Minutes at the End of it, viz. in 8 Degrees 25 Minutes of Latitude, where the second Climate begins.

S. I observe that every Degree of Latitude contains 60 Geographical Miles, please to inform me how many such Miles are contained in a Degree of Longitude?

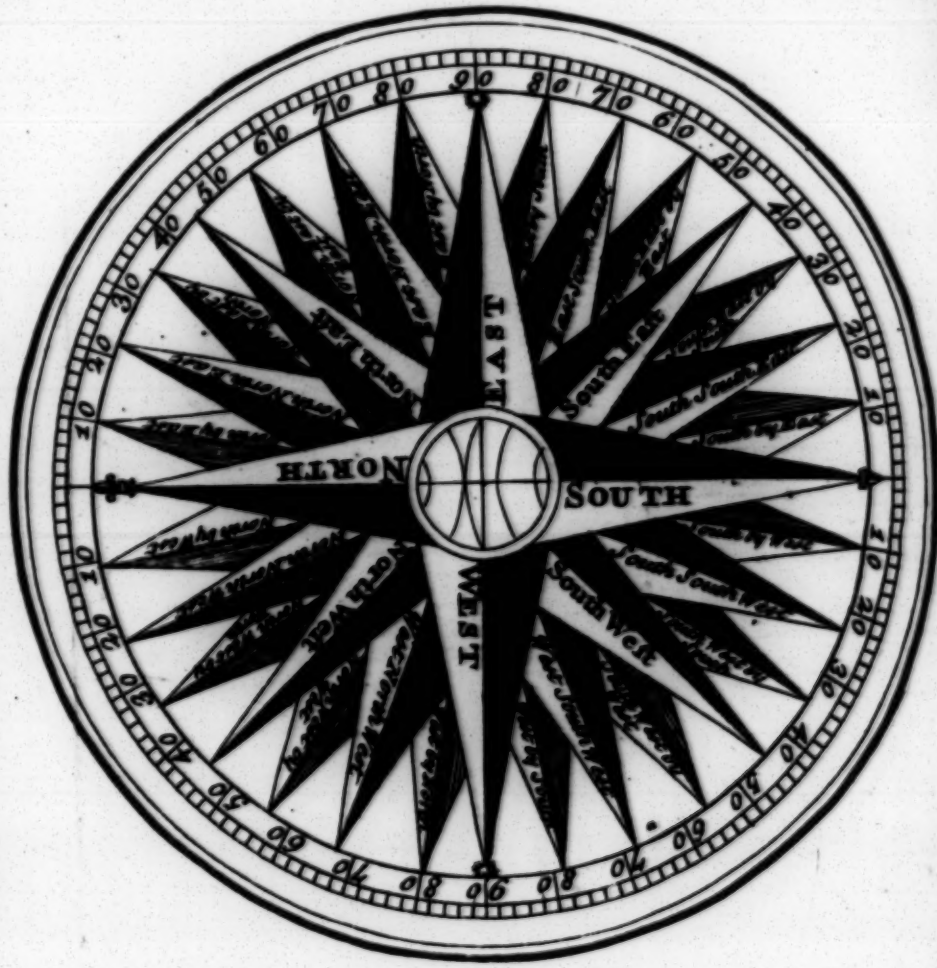
M. Every Degree of Longitude counted on the Equator is 60 geographical Miles, but as the meridional Lines approach nearer each other as you advance towards either Pole, consequently the Number of Miles between those Lines must lessen in Proportion; for instance, a Degree of Longitude in 52 Degrees of Latitude contains but 37 Miles, tho' it be full 60 Miles upon the Equator, and this will be found by measuring the Distances as well as by the following Table, which shews how many Miles are contained in a Degree of Longitude in every Latitude.

A TABLE of the Length of a Degree of Longitude in every Latitude.

	Deg.	Miles.	Min.		Deg.	Miles.	Min.
Equator.	00	60	00		26	54	00
	1	59	56		27	53	28
	2	59	54		28	53	00
	3	59	52		29	52	28
	4	59	50		30	51	56
	5	59	46		31	51	24
	6	59	40		32	50	52
	7	59	37		33	50	20
	8	59	24		34	49	44
	9	59	10		35	49	08
	10	59	00		36	48	32
	11	58	52		37	47	56
	12	58	40		38	47	16
	13	58	28		39	46	36
	14	58	12		40	46	00
	15	58	00		41	45	16
	16	57	40		42	44	36
	17	57	20		43	43	52
	18	57	04		44	43	08
	19	56	44		45	42	24
	20	56	24		46	41	40
	21	56	00		47	41	00
	22	55	36		48	40	08
	23	55	12		49	39	20
	24	54	48		50	38	32
	25	54	24		51	37	44

 A diagram of a direct sphere (celestial globe) showing the celestial equator, ecliptic, and various celestial circles. Labels include: Zenith, North pole, South pole, Nadir, Equinoctial, and various zodiac signs.	An Oblique Sphere 
A Direct Sphere 	A Parallel Sphere 

THE MARINER'S COMPASS



	Deg.	Miles.	Min.		Deg.	Miles.	Min.
Equator.	52	37	00		72	18	32
	53	36	09		73	17	32
	54	35	26		74	16	32
	55	34	24		75	15	32
	56	33	32		76	14	32
	57	32	40		77	13	32
	58	31	48		78	12	32
	59	31	00		79	11	28
	60	30	00		80	10	24
	61	29	04		81	09	20
	62	28	08		82	08	20
	63	27	12		83	07	20
	64	26	16		84	06	12
	65	25	20		85	05	12
	66	24	24		86	04	12
	67	23	28		87	03	12
	68	22	32		88	02	04
	69	21	32		89	01	04
	70	20	32		90	00	00
	71	19	32				

S. What is that Position of the Globe denominated a right Sphere?

M. The Inhabitants of the Earth are sometimes distinguished according to the various Position of their Horizon, as they are situated in a right Sphere, a parallel Sphere, or an oblique Sphere. *Vide Plate 3.*

In a right Sphere the Equator passes thro' the Zenith and Nadir, and the parallel Circles fall perpendicularly on the Horizon, which is the Case of those People who live under the Equinoctial Line.

A right Sphere.

In a parallel Sphere, the Poles are in the Zenith and Nadir; the Equator is parallel to, and coincides with the Horizon, and the parallel Circles are parallel to the Horizon, which can only be said of People under either Pole.

A parallel Sphere.

In an oblique Sphere, the Inhabitants have one of the Poles above, and the other under the Horizon, and the Equator and parallel Circles cutting the Horizon obliquely, as is the Case of all People that do not live under the Equinoctial or the Poles.

An oblique Sphere.

S. How is the Globe to be rectified in order to find the true Situation of any Place upon it?

M. Let the Globe be set upon a level Table, and the brazen Meridian stand due North and South, then bring the given Place to the brazen Meridian, and let there be 90 Degrees between that Place and the Horizon both North and South, and the given Place will be in the *Zenith*; the Globe being thus rectified, you may proceed to solve any Problem.

S. How shall I find the Longitude and Latitude of the given Place?

Longitude and Latitude found by the Globe.

M. The Longitude of such Place will be found by numbering on the Equator so many Degrees as the Place lies East or West of the first Meridian: And the Latitude will be found by counting so many Degrees on the brazen Meridian, as the Place lies North or South of the Equator. You must turn the Globe therefore either East or West, till the given Place is brought to the brazen Meridian, and you will see the Degree of Longitude marked on the Equator; and the Latitude is found at the same time, only by numbering the Degrees on the brazen Meridian either North or South of the Equator, till you come to the given Place.

S. How shall I find what Places are under the same Meridian with the given Place?

Places under the same Meridian.

M. This is done only by bringing the given Place to the brazen Meridian, and observing what Places lie under that Meridian, either North or South of the Equator.

S. How shall I find what Places have the same Latitude?

Places under the same Parallel.

M. This is done only by turning the Globe round, and observing on the brazen Meridian what Places come under the same Degree of Latitude as the given Place is.

S. How shall I find the Sun's Place in the Ecliptic at any time of the Year?

The Sun's Place in the Ecliptic

M. When you know the Month, and Day of the Month, you will find upon the wooden Horizon the Sign in which the Sun is opposite to the Day of the Month, which is the Sun's Place in the Ecliptic at that time.

S. How shall I know the Length of the Days at any Time, and at any Place?

Length of the Day.

M. Bring the given Place to the *Zenith*; then bring the Sun's Place in the Ecliptic to the East Side of the Horizon, and set the Index of the Hour Circle to 12 at Noon, or the upper Figure of 12, and turn the Globe till the said Place in the Ecliptic touch the Western

Western Side of the Horizon, and the Number of Hours between the upper Figure of 12, and the Hour the Index points to, shews how many Hours the Day is long, and consequently the Length of the Nights, because so many Hours as the Day falls short of 24, must be the Length of the Night; as when the Day is 16 Hours long, the Night must of course be 8 Hours long.

S. How shall I find those Places on the Globe where the Sun is in the Meridian at any time?

M. The Globe being rectified, and the Place where you are brought to the brazen Meridian, set the Index of the horary Circle at the Hour of the Day at that Place, then turn the Globe till the Index points to the upper 12, and you will see all those Places where the Sun is in the Meridian; as for Example, if it be 11 in the Morning at *London*, and you set the Index at 11, turn the Globe till the Index points at the upper 12, and you will find *Naples*, which is an Hour or 15 Degrees East of *London*. And in all Places under the same Meridian as *Naples* is, it must consequently be 12 at Noon at that Time.

To find in what Places the Sun is in the Meridian.

In like manner, if it be 4 in the Afternoon at *London*, and you set the Index at 4, and turn the Globe till the Index points at the upper 12, you will find *Barbadoes*, which is four Hours or 60 Degrees West of *London*, and at all Places under the same Meridian as *Barbadoes* is, it must consequently be 12 at Noon at that time.

S. How shall I discover where the Sun is vertical at any time of the Year?

M. The Sun can only be vertical in such Places as lie between the Tropics; and to know this, you are only to find what Place the Sun is in the Ecliptic, and bringing that Place to the brazen Meridian, observe what Degree of Latitude it has, for in all Places in that Latitude the Sun will be vertical that Day, and you will find all those Places only by turning the Globe round, and observing them as they come to the brazen Meridian.

To find where the Sun is vertical.

S. How may I find where the Sun is above the Horizon, or shines without setting all the 24 Hours in the Northern Hemisphere?

M. The Day given must be when the Sun is in the Northern Signs, and having found the Sun's Place in the Ecliptic, you must bring that Place to the brazen Meridian, then count the same Number of Degrees from the North Pole towards the Equator,

To find where the Days are 24 Hours long.

tor, as there is between the Equator and the Sun's Place in the Ecliptic, then turn the Globe round, and in all the Places passing under the last Degree counted from the North Pole, the Sun begins to shine constantly without setting on the given Day: And the Rule will serve *vice versa* for any Place set in the Southern Hemisphere, when the Sun is in the Southern Signs.

S. How do we discover the Length of the longest and shortest Days and Nights at any Place in our Northern Hemisphere?

To find the Length of the longest Day in any Place. M. Rectify the Globe according to the Latitude of the given Place, or which is the same thing, bring the given Place to the Zenith, then bring the first Degree of *Cancer* to the East Side of the Horizon, and setting the Index of the

Hour Circle to the upper Figure of 12, turn the Globe till the Sign of *Cancer* touch the West Side of the Horizon, and observe the Number of Hours between the upper Figure of 12, and the Hour the Index points to, and that is the Length of the longest Day, and the shortest Night consequently consists of so many Hours as the Day falls short of 24; and as for the Length of the Days and Nights in Southern Latitude, they are just the reverse of those in Northern Latitude, and the Table of the Climates shews both the one and the other.

S. How may I find in what Places the Sun is rising or setting, or in its Meridian: Or what Parts of the Earth are enlightened at any particular time?

To find where the Sun is rising, setting, or in the Meridian. M. First find where the Sun is vertical at the given Hour, and bring that Place to the Zenith, under the brazen Meridian; then observe what Places are in the Eastern Semi-circle of the Horizon, for there the Sun is setting, and in those Places in the Western Semi-circle of the Horizon the Sun is rising, and in all Places under the brazen Meridian it is Noon Day: All those Places in the upper Hemisphere of the Globe are enlightened, and those in the lower Hemisphere are in Darkness.

S. How shall I find the Distance of one Place from another upon the Globe?

M. If both Places lie under the same Meridian, bring them to the brazen Meridian, and count thereon how many Degrees of Latitude the two Places are from each other, which being reduced to Unites is the true Distance. Every Degree of Latitude containing 60 geographical Miles, as has been observed already; and 60 geographical Miles make near 70
English

English Miles. If the two Places lie under the same Parallel of Latitude, then observe on the Equator how many Degrees of Longitude they are asunder, and observe in the Table A, how many Miles a Degree of Longitude makes in that Latitude, and then numbering the Degrees of Longitude on the Equator, reduce them to Miles, and that will give the Distance of the two Places. For Instance, suppose *Rotterdam* lies in 52 Degrees of North Latitude, and 4 Degrees of Eastern Longitude, and *Pyrmont* lies under the same Parallel 5 Degrees East of *Rotterdam*, and I find that every Degree of Longitude in this Latitude makes 37 Miles, then I multiply 37 by 5, which makes 185, being the Number of Miles between *Rotterdam* and *Pyrmont*.

Where the two Places differ both in Longitude and Latitude, the Distance may be found by measuring the Number of Degrees they are asunder by the Quadrant of Altitude, and reducing those Degrees to Miles. For Example, if I find the two Places are the Length of 10 Degrees asunder by the Quadrant, they must necessarily be 600 Miles distant from each other; because 60 Miles which is the Extent of 1 Degree of Latitude, multiplied by 10, makes 600 Miles on the Globe, in whatever Direction one Place lies from another, as North, East, South, West, &c.

S. How may I find how one Place bears of another, that is, whether it lies North-East, South-West, or on any other Point of the Compass from another Place?

M. Bring one of the Places to the *Zenith*, and fix the Quadrant of Altitude there, then extend it to the other Place whose bearing you would know, and the lower Part of the Quadrant will intersect the wooden Horizon at the Point of the Compass inscribed on the wooden Horizon, which is the true bearing of the given Place,

To find how one Place bears of another.

S. How shall I find on what Point of the Compass the Sun rises or sets at any Place?

M. Bring the given Place to the *Zenith*, and having found the Sun's Place in the Ecliptic, bring the same to the Eastern Side of the Horizon, and it will shew on what Point of the Compass the Sun rises. On the other Hand, if you bring the Sun's Place in the Ecliptic to the West Side of the Horizon, it will shew on what Point of the Compass the Sun sets.

To find on what Point of the Compass the Sun rises.

Of the grand Divisions and Subdivisions of the Earth.

S. Please to describe the Situation of the several Nations on the Face of the Earth?

2 Continents. M. The Earth is usually divided into the Eastern and Western Continents, or into the old and new World. That on the right Hand in a Map of the World is stiled the Eastern Continent, and that on the left, the Western Continent.

S. What does the Eastern Continent contain?

Eastern Continent. M. The Eastern Continent comprehends *Europe, Asia, and Africa*: *Europe* is the North-West Division, *Asia* the North-East Division, and *Africa* the South Division of this Eastern Continent.

S. How is *Europe* situated?

E U R O P E.

Europe's Situation. M. *EUROPE* is situate between 36 and 72 Degrees of North Latitude, and between 10 Degrees of West, and 65 Degrees of Eastern Longitude, bounded by the frozen Ocean on the North, by *Asia* on the East (from which it is separated by the *Archipelago*, the *Hellspont* or Strait of the *Dardinells*, the *Propontis* or Sea of *Marmora*, the *Bosphorus*, or Strait of *Constantinople*, the *Euxine Sea*, the *Palus Meotis*, the River *Don*, or *Tanais*, and a Line drawn from that River to the Rivers *Irtis* and *Oby*, which being united, run into the frozen Ocean.) The *Mediterranean Sea* divides *Europe* from *Africa* on the South, and the *Atlantic Ocean* divides it from *America* in the West. The greatest Length of *Europe*, viz. from Cape *St. Vincent* in the West, to the Mouth of the River *Oby* in the North-East, being about three thousand Miles; and the Breadth from North to South, viz. from the North Cape in *Norway*, to Cape *Cagha*, or *Matapar* in the *Morea*, the most Southern Promontory in *Europe* being about 2500 Miles.

S. What Countries are comprehended in *Europe*?

Division of Europe. M. *Europe* is usually thrown into three grand Divisions, viz. the North, the Middle, and the Southern Division.

1. The Northern Division comprehends, 1. *Russia* or *Moscovy*. 2. *Sweden*. 3. *Denmark* and *Norway*. And 4. the Islands of *Britain*, *Iceland*, *Greenland*, and the Islands of the *Baltic*.

2. The



A NEW MAP OF EUROPE
Drawn from the latest
Observations & improved by
J. Blaeuw, Geographer
to the Admiralty
1707



S. Wheatley sculp.

The Middle Division comprehends, 1. *Poland*.
 2. *Germany*, and the *Austrian Dominions* contiguous thereto. 3. The *Netherlands*, and 4. *France*, and its new Conquests on the *Rhine*. 2.

The South Division contains *Turkey* in *Europe*, (the antient *Greece*) *Romania*, *Servia*, *Bulgaria*, *Bosnia*, and *Dalmatia*, with the tributary Provinces of *Walachia* and *Moldavia*, *Crim*, *Little Tartary*, *Budziac Tartary* and *Bessarabia*. 3.
 2. *Switzerland*, with the *Grisons* and the rest of their Allies. 3. *Italy*. 4. *Spain* and *Portugal*, and 5. The Islands of the *Mediterranean*, viz. those of the *Archipelago*, *Sicily*, *Sardinia*, *Corfica*, *Majorca*, *Minorca* and *Ivica*.

S. How is *Russia* or *Muscovy* situate?

M. *Russia* in *Europe* lies between 46 and 72 Degrees of North Latitude, and between 21 and 65 Degrees of Eastern Longitude, bounded by the frozen Ocean on the North, by *Moscovy* in *Asia* on the East, by the *Palus Meotis* and *Little Tartary* on the South, and by *Poland*, the *Baltic Sea*, *Finland*, and *Swedish* and *Norwegian Lapland* on the West. The three chief Towns, *Petersburgh*, *Mosco*, and *Riga*. *Russia*.

S. What is the Situation of these great Towns?

M. *Petersburgh*, the present Capital, is situate in 60 Degrees of North Latitude, and 31 Degrees of Eastern Longitude, on the River *Nieva*, in the Provinces of *Carelia* and *Ingria*, 400 Miles East of *Stockholm*. *Petersburgh*.

S. How is the City of *Mosco* situate?

M. *Mosco*, till lately the Capital of this Empire, is situate on the River *Moscoway*, in the Province of *Mosco*, in 55 Degrees 45 Minutes North Latitude, and 38 Degrees of Eastern Longitude, 360 Miles East of *Petersburgh*. *Mosco*.

S. Where is *Riga* situate?

M. *Riga* is situate in the Province of *Livonia*, at the Mouth of the River *Dwina* on the *Baltic Sea*, in 57 Degrees of Northern Latitude, and 24 Degrees of Eastern Longitude, 260 Miles South-West of *Petersburgh*, and is the most considerable Port Town in the *Russian Empire*. *Riga*.

S. What are the principal Rivers of *European Russia*?

M. The *Volga*, the *Don*, the *Borysthenes*, and the two *Dwinas*. *Rivers*.

S. What is the Constitution of the *Russian Empire*?

M. It is an absolute Monarchy, and the Crown hereditary; but different Branches of the royal Family have of late been advanced

advanced to the Crown, and the Military Men seem to dispose of it as they see fit.

S. What is the Situation of *Sweden*?

Sweden. *M. Sweden* is situate between 55 and 79 Degrees of North Latitude, and between 10 and 30 Degrees of Longitude, bounded by *Norwegian* and *Russian Lapland* on the North, by *Russia* and the *Baltic Sea* which separates it from *Germany* on the South, and by *Denmark* and *Norway* on the West, from which it is separated by the Strait called the Sound, and the *Defrine Mountains*.

S. What are the chief Towns in *Sweden*?

St. ckholm. *M. Stockholm* and *Gottenburg*: *Stockholm* is situate on the *Moller Lake* in the Province of *Upsal*, in 59 Degrees 30 Minutes North Latitude, and 18 Degrees of Eastern Longitude, 260 Miles North East of *Copenhagen*. *Gottenburg* is situate on the Entrance of the *Baltick Sea* in the Province of *West Gothland* in 58 Degrees of North Latitude, and 12 Degrees of Eastern Longitude, 150 Miles North of *Copenhagen*, and 200 Miles South-West of *Stockholm*, and the principal Port Town in *Sweden*. This is a mixed Monarchy, and the King has very little Power.

S. Where is *Denmark* situate?

Denmark. *M. Denmark* is situate between 54 and 58 Degrees of North Latitude, and between 8 and 13 Degrees of Eastern Longitude; being bounded by the *Categate Sea*, which divides it from *Norway* on the North. By the same Sea and the Sound which separates it from *Sweden* on the East, by *Germany* on the South, and the *German Sea* on the West.

This is an absolute Monarchy, and the Crown hereditary.

Copenhagen. The capital City of *Denmark* is *Copenhagen*, situate on the East Side of the Island of *Zealand*, on a Bay of the *Baltick Sea* near the Strait called the Sound, Latitude 55 Deg. 30 Min. East Longitude 13 Degrees.

Norway. *Norway* is situate between 58 and 72 Degrees of North Latitude, and between 4 and 30 Degrees of Eastern Longitude, bounded by the frozen Ocean on the North. By the *Defrine Mountains*, which divide it from *Sweden*, on the East, by the *Categate Sea* on the South, and the *German* on the West. The chief Town is *Bergen*, situate in 60 Degrees of North Latitude, and 6 Degrees of Eastern Longitude on a Bay of the *German Ocean*, being the best Bay in the Country.

This

This Kingdom is now a Province of *Denmark*.

S. What do you call the *British* Islands?

M. The Islands of *Great Britain* and *Ireland*, *British Islands*, the *Orcades*, *Hebrides*, the *Isle of Man*, and the rest of the Islands subject to *Great Britain*: These, including *Shetland*, are situated in the *Atlantic Ocean*, between 50 and 62 Degrees of North Latitude, and between ten Degrees West, and 3 Degrees of Eastern Longitude, bounded by the Northern or *Caledonian Ocean* on the North, by the *German Sea*, which separates them from *Denmark*, *Germany*, and the *Netherlands* on the East, by the *English Channel*, and the *Atlantic Ocean* on the South, and by another part of the *Atlantic Ocean* on the West.

S. How is *England* situate?

M. *England*, the South Division of *Great Britain* is situate between 50 and 56 Degrees of North Latitude, and between 6 Degrees West, and 2 Degrees East Longitude, bounded by *Scotland* on the North, the *German Sea* on the East, the *English Channel* on the South, and the *Irish* or *St. George's Channel* on the West, about 400 Miles long from North to South, and 300 broad from East to West. The Capital, *London*, where we place the first Meridian, situate on the River *Thames* in the County of *Middlesex*; the Latitude whereof is 51 Degrees 30 Minutes, being 200 Miles North-West of *Paris*, 180 West of *Amsterdam*, 600 North-West of *Vienna*, and 800 North-East of *Madrid*. The chief Rivers are the *Thames*, the *Severn*, the *Trent* or *Humber*, and the *Medway*. *England* is a limited Monarchy, and the Crown hereditary.

S. What is the Situation of *Scotland*?

M. *Scotland*, the North Division of *Great Britain*, is situate between 52 and 60 Degrees of Latitude, bounded by the *Caledonian Ocean* on the North, the *German Sea* on the East, *England* and *Solway-Firth* on the South, and the *Irish Sea* on the West, being 350 Miles long from North to South, and from 60 to 120 Miles in Breadth from East to West. The capital City *Edinburgh*, in the Shire of *Lothian*, two Miles South distant of the *Firth of Forth*, and 300 Miles North-West of *London*. The chief Rivers are the *Tay*, the *Clyde*, the *Spey*, the *Dee*, and the *Don*. *Scotland* is united to *England*, and subject to the same Sovereign.

S. What is the Situation and Extent of *Ireland*?

Ireland.

M. Ireland is situate between 51 and 55 Degrees, 15 Minutes North Latitude, and between 6 and 11 Degrees of Western Longitude, bounded by the Northern Ocean on the North, by *St George's Channel*, which separates it from *Great-Britain* on the East, and by the *Atlantic Ocean* on the South and West, being about 250 Miles long from North to South, and generally 150 Miles broad from East to West. The capital City

Dublin.

Dublin, situate in the Province of *Leinster*, and County of *Dublin*, at the Mouth of the River *Liffey* near *St. George's Channel*, 60 Miles West of *Holyhead* in *Wales*, and 270 Miles North West of *London*. The chief Rivers are, the *Shannon*, *Boyne*, *Liffey*, *Lee*, *Blackwater*, and *Barrow*. *Ireland* is a Province of *England*, and many of the *English* Laws introduced there; but they have a distinct Parliament and some Laws peculiar to that Kingdom; however, no Law can be enacted till approved by the Privy Council of *Great-Britain*, and the Subject may appeal from the Courts of *Ireland* to those in *Great-Britain*. An Act of Parliament of *Great-Britain* will bind *Ireland* where that Kingdom is expressly named.

S. Where is *Iceland* situate?

Iceland.

M. Iceland is an Island situate in the *Atlantic Ocean* between 64 and 67 Degrees of North Latitude, 500 Miles of the Coast of *Norway*, and almost as many North of *Scotland*, being about 300 Miles in Length, and 150 in Breadth. The capital Town *Bessede*, in the South-West part of the Island, subject to *Denmark*.

Bessede.

S. What is the Situation and Extent of *Greenland*?

West-Greenland.

M. West-Greenland extends from the first Meridian to 50 Degrees of West Longitude, and from 60 to upwards of 80 Degrees of North Latitude, and in a cold barren Country with few Inhabitants, but subject to the *Danes*, who have some Colonies here; and claim the sole Right of fishing on the Coast, which the *Dutch* dispute with them.

East-Greenland.

East-Greenland or *Spitsbergen* lies between 10 and 30 Degrees of Eastern Longitude, and between 77 and 82 Degrees of North Latitude, so cold and barren a Country that there are no Inhabitants, and few Animals or Vegetables; the very Fish and Fowl forsake the Coast in Winter. There is a Night of four Months and upwards, and the Seas as well as other Waters, are frozen up in Winter. But here is the best Whale-Fishery in the World,

World, whither the *Dutch* resort about *Midsummer*, and kill Whales sufficient to supply all *Europe* with Whale-bone. The *English* begun this Fishery, but were beaten out of it by the *Dutch*, and scarce send three Ships in a Year thither at this Day. This Country is supposed to be contiguous to *West-Greenland* by some, and to extend as far as the North Pole, though it is generally taken to be an Island.

S. What are the chief Islands in the *Baltic Sea*?

M. *Zealand*, *Funen*, and *Lapland*, which belong to *Denmark*, and are situate at the Entrance of the *Baltic Sea*. *Zealand, &c.*

The Islands of *Aland*, *Gothland*, *Oeland*, *Bornholm*, and *Rugen*, which belong to *Sweden*. *Aland, &c.*

And the Islands of *Dagoe* and *Ofel*, on the Coast of *Livonia*, which are subject to *Russia*. *Dagoe, &c.*

We come next to treat of the middle Division of *Europe*, viz. *Poland*, *Germany*, the *Austrian* Dominions in and contiguous to *Germany*, the *Netherlands*, *France*, and the late Conquests in *Germany*.

S. What is the Situation and Extent of *Poland*?

M. *Poland* is situate between 46 Degrees 30 Minutes, and 57 Degrees 30 Minutes North Latitude, and between 16 and 34 Degrees of East Longitude, being bounded by the *Baltic Sea*, *Livonia* and *Novogora* on the North, by *Smolensko*, *Zeringoff*, and the *Russian* *Ukraine* on the East, by *Bessarabia*, *Moldavia*, *Transilvania*, and *Hungary*, from which it is separated by the *Carpathian* Mountains on the South, and by *Silesia* and *Brandenburg* on the West, being 660 Miles in Length from North to South, and 560 in Breadth from East to West. The chief Towns are *Warsaw*, *Cracow*, and *Dantzick*. *Poland.*

S. What is the Situation of those great Towns?

M. *Warsaw* the Capital of *Poland*, is situate in 52 Degrees, 20 Minutes North Latitude, and in 21 Degrees East Longitude on the River *Vistula* in the Province of *Warsovia*, 250 Miles East of *Berlin*. *Warsaw.*

Cracow sometimes reckoned the Capital of *Poland*, is situated in 50 Degrees North Latitude, and in 19 Degrees 30 Minutes East Longitude on the River *Vistula* in the Province of *Little Poland*, 40 Miles East of the Frontiers of *Silesia*, and 140 Miles South-West of *Warsaw*. *Cracow.*

Dantzick is situate in 54 Degrees of North Latitude, and 19 Degrees of Eastern Longitude, near the Mouth of the River *Vistula*, which a little below falls into *Friscaff*, a Bay of the *Baltic Sea*, being one of the finest *Dantzick.*

finest Harbours in the *Baltic*, and the most frequented by foreign Merchants of any Town in *Poland*. The chief Rivers in *Poland* are the *Vistula*, the *Memel*, the *Dwina*, the *Nieper* or *Borysthene*s, the *Niester*, and the *Bog*. The most considerable Hills are the *Carpathian* Mountains, which divide *Poland* from *Hungary* and *Transylvania*. *Poland* is a Republic with a King at the Head of it, who is elected by the Gentlemen of the Country when the Throne is vacant, but both the legislative and executive Power is lodged chiefly in the Senate, and Diet or Parliament; the King however has the Nomination of Officers, but can displace none without the Concurrence of the Diet.

S. Which are the *Austrian* Dominions contiguous to *Germany*?

Austrian Dominions. M. The Kingdoms of *Bohemia* and *Hungary*, *Transylvania*, *Slavonia*, and *Croatia*.

S. What is the Situation and Extent of the Kingdom of *Bohemia*?

Bohemia. M. The Kingdom of *Bohemia* comprehends *Bohemia*, *Proper Silesia*, and *Moravia*, and is situate between 48 and 52 Degrees of North Latitude, and between 12 and 19 Degrees of East Longitude, extending near 300 Miles in Length, and 250 in Breadth. The chief Towns *Prague*, *Breslaw*, and *Olmuts*.

S. What is the Situation of those great Towns?

Prague. M. *Prague*, the Capital of the whole Kingdom, is situate in 50 Degrees of North Latitude, and 14 Degrees 12 Minutes East Longitude, on the River *Muldaw*, 130 Miles North of *Vienna*.

Breslaw. *Breslaw*, the Capital of the Province of *Silesia*, is situate in 51 Degrees 15 Minutes North Latitude, and 17 Degrees of Eastern Longitude, 120 Miles North-East of *Prague*.

Olmuts. *Olmuts*, the Capital of the Province of *Moravia*, is situate in 49 Degrees 37 Minutes North Latitude, and 16 Degrees 45 Minutes East Longitude, on the River *Moraw*, 75 Miles North of *Vienna*, and 120 Miles S. E. of *Prague*. The chief Rivers of *Bohemia* are, the *Oder*, the *Elbe*, the *Muldaw*, the *Moraw*, the *Eger*, the *Igla*, and the *Teya*. *Bohemia* is an absolute Monarchy, and the Crown hereditary; but the King of *Prussia* has lately deprived the House of *Austria* of the Province of *Silesia*.

S. Please to describe the Situation and Extent of the Kingdom of *Hungary*.

Hungary. M. *Hungary* is situate between 45 and 49 Degrees of North Latitude, and between 16 and 23 Degrees

Degrees of Eastern Longitude being bounded by the *Carpathian* Mountains which divide it from *Poland* on the North; by *Transilvania* and *Wallachia* on the East; by the River *Danube*, which divides it from *Servia* and *Sclavonia* on the East; and by *Austria* and *Moravia* on the West: and is 300 Miles in Length from East to West, and 240 in Breadth from North to South. The chief Towns are *Presburg* and *Buda*.

S. How are those great Towns situated?

M. *Presburg*, the Capital of upper *Hungary*, is *Presburg*. situate in 48 Degrees 20 Minutes North Latitude, and 17 Degrees 30 Minutes East Longitude, on the North Shore of the River *Danube*, opposite to the West End of the Island of *Schutz*, 45 Miles East of *Vienna*.

Buda is situate in 47 Degrees, 44 Minutes *Buda*. North Latitude, and in 19 Degrees, 20 Minutes East Longitude, on the West Shore of the River *Danube*, 76 Miles South-East of *Presburg*. The chief Rivers are the *Danube*, the *Drave*, the *Theisse*, the *Kallo*, the *Merish*, and the *Raab*. *Hungary* is an absolute Monarchy and the Crown hereditary, subject to the House of *Austria*.

S. How is *Transilvania* situated?

M. *Transilvania* is situate between 45 and 48 *Transilvania*. Degrees of North Latitude, and between 22 and 26 Degrees of East Longitude, being bounded by *Poland* on the North, by *Moldavia* and *Wallachia* on the East, by *Bulgaria* on the South, and by *Hungary* on the West, being 200 Miles in Length from North to South, and 120 Miles in Breadth from East to West. The chief Rivers are the *Atlanta*, and *Merish*, and the chief Mountains the *Carpathian*, which divide it from *Hungary*, and the *Irongate* Mountains, which divide it from *Turky*.

The chief Town is *Hermanstat*, situate in 46 Degrees, 36 Minutes North Latitude, and in 24 Degrees Eastern Longitude. *Transilvania* was heretofore a distinct Principality, but is now annexed to *Hungary*, as well as the Bannat of *Temiswaer*, and subject to the Crown of *Hungary*.

S. Please to describe the Situation and Extent of *Sclavonia*.

M. *Sclavonia* is situate between 45 and 47 Degrees of North Latitude, and between 16 and 21 *Sclavonia*. Degrees of Eastern Longitude, bounded by the Rivers *Drave* and *Danube*, which divide it from *Hungary* on the North-East, and by the River *Save*, which separates it from *Bosnia* and

and *Servia* on the South-West, being 200 Miles and more in Length, and 60 in Breadth. The chief Town is *Posega*.

Posega; situate in 45 Degrees, 30 Minutes North Latitude, and in 18 Degrees 30 Minutes East Longitude. The chief Rivers are the *Danube*, the *Drave*, and the *Save*. This Country also is subject to the *Austrian* Family, who are as absolute here, as in *Hungary*.

S. How is *Croatia* situated?

Croatia. *M. Croatia* is situate between 45 Degrees 30 Minutes, and 46 Degrees 20 Minutes North Latitude, and between 16 and 18 Degrees of East Longitude, bounded by *Sclavonia* on the North, by the River *Unna* which divides it from *Bosnia* on the East, by *Morlachna* on the South, and *Carniola* on the West, being about 70 Miles long and 60 broad. The chief Town is *Carlsstat*.

Carlsstat. situate in 46 Degrees 8 Minutes North Latitude, and in 16 Degrees of Eastern Longitude. The chief Rivers are the *Save*, the *Culp*, and the *Unna*. This Country is also subject to the House of *Austria*, and like *Sclavonia*, is a Province against *Turkey*.

S. Please to describe the Situation and Extent of *Germany*.

Germany. *M. Germany* is situate between 45 and 55 Degrees of North Latitude, and between 5 and 19 Degrees of East Longitude, bounded by the *German* Ocean, *Denmark* and the *Baltic* Sea on the North, by *Poland* and *Hungary* (if we include *Bohemia*) on the East, by *Switzerland* and the *Alps*, which separate it from *Italy* on the South, and by the Dominions of *France* and the *Netherlands* on the West, being divided into ten Circles.

Circles. S. How are these Circles situated?

M. 1. There are three in the North of *Germany*, viz. the Circle of *Upper Saxony*, the Circle of *Lower Saxony*, and the Circle of *Westphalia*.

2. There are three Circles about the Middle of *Germany*, viz. the Circle of *Franconia*, the Circle of the *Upper Rhine*, and the Circle of the *Lower Rhine*.

3. There are three Circles in the South of *Germany*, viz. the Circle of *Austria*, the Circle of *Bavaria*, and the Circle of *Swabia*.

As to the tenth Circle, that of *Burgundy*, it consisted of the *Dutchy* of *Burgundy*, and the seventeen Provinces of the *Netherlands*; but this has long been detached from the Empire, and is subject to other Princes.

S. What Countries are comprehended in the Circle of *Upper Saxony*?

M.

M. 1. The Marquisate of *Brandenburg*, subject to the Elector of *Brandenburg* (King of *Prussia*) *Upper Saxony*
 2. The Dutchy of *Pomerania*, subject to the same Prince, and the King of *Sweden*. *Brandenburg.*
 3. The Dutchy of *Saxony*, *Misnia*, *Lusatia*, and *Thuringia*, the greatest Part whereof is subject to the Elector of *Saxony* (King of *Poland*) *Pomerania.*
D. of Saxony.

S. What are the chief Towns in the Circle of *Upper Saxony*?

M. 1. *Berlin* the Capital of *Brandenburg*, situate on the River *Spree*, in 52 Degrees 30 Minutes North Latitude, and in 14 Degrees of Eastern Longitude. *Berlin.*

2. *Stetin* the Capital of *Brandenburg Pomerania*, situate on the River *Oder*, in 53 Degrees 30 Minutes North Latitude, and 15 Degrees East Longitude. *Stetin.*

3. *Stralsund*, the Capital of *Swedish Pomerania*, situate on the *Baltic Sea*, opposite to the Island of *Rugen* in 54 Degrees, 30 Minutes North Latitude, and in 13 Degrees 20 Minutes East Longitude. *Stralsund.*

4. *Dresden* the Capital of *Misnia*, and of all the Elector of *Saxony's German Dominions*, situate on the River *Elbe* in 51 Degrees of North Latitude, and 36 Minutes East Longitude. *Dresden.*

S. What Countries are comprehended in the Circle of *Lower Saxony*?

M. The Dutchies of *Hanover*, *Zell*, *Lunenburg*, *Bremen*, and *Verden*, subject to the Elector of *Hanover*, King of *Great-Britain*. The Dutchies of *Brunswick* and *Wolfembuttel*, subject to the Duke of *Brunswick* and *Wolfembuttel*. *Lower Saxony*
 The Bishoprick of *Hildesheim*, subject to the Elector of *Cologne*. The Dutchies of *Magdeburg*, and *Halberstadt* subject to the Elector of *Brandenburg*. The Dutchy of *Holstein*, subject to the King of *Denmark*, and the Duke of *Holstein*. The Dutchy of *Mecklenburg*, subject to the Duke; and the Dutchy of *Lawenburg*, subject to the Elector of *Hanover*. *Han ver.*
Zell.
Bremen.
Brunswick.
Hildesheim.
Magdeburg.
Holstein.
Mecklenburg.
Lawenburg.

S. What are the chief Towns in the Circle of *Lower Saxony*?

Hanover City.

M. 1. *Hanover*, the Capital of the King of *Great Britain's German Dominions*, situate on the River *Leina* in 52 Degrees 32 Minutes North Latitude, and 9 Degrees 45 Minutes East Longitude.

Brunswick.

2. *Brunswick*, the Capital of the Duke of *Brunswick Wolfembutte's Territories*, situate on the River *Ocker*, in 52 Degrees 30 Minutes North Latitude, and 11 Degrees 30 Minutes East Longitude.

Magdeburg.

3. *Magdeburg*, the Capital of the Elector of *Brandenburg's Dominions* in this Circle, situate on the River *Elbe*, in 52 Degrees 15 Minutes North Latitude, and 12 Degrees East Longitude.

Gustraw.

4. *Gustraw*, the Capital of the Duke of *Mecklenburg's Dominions*, situate in 54 Degrees North Latitude, and 12 Degrees 15 Minutes East Longitude.

Hamburgb.

5. *Hamburgb.*, an Imperial City and Port-Town, situate on the River *Elbe*, in 54 Degrees North Latitude, and 9 Degrees 40 Minutes East Longitude.

Lubeck.

6. *Lubeck*, an Imperial City and Port-Town, situate on the River *Trave*, near the *Baltic Sea*, in 54 Degrees 20 Minutes North Latitude, and 10 Degrees 35 Minutes East Longitude.

Altena.

7. *Altena*, the Capital of the King of *Denmark's Territories* in *Holstein*, in 54 Degrees North Latitude, and 10 Degrees 30 Minutes East Longitude.

Lawenburg.

8. *Lawenburg*, the Capital of the Dutchy of *Lawenburg*, situate on the River *Elbe*, in 53 Degrees 45 Minutes North Latitude, and 10 Degrees 37 Minutes East Longitude.

Bremen.

9. *Bremen*, the Capital of the Dutchy of *Bremen*, an Imperial City, situated on the River *Weser* in 53 Degrees 25 Minutes North Latitude, and 8 Degrees 20 Minutes East Longitude.

S. What Countries are comprehended in the Circle of *Westphalia*?

*Westphalia.**Munster.*
Osnaburg, &c.

M. The Dutchies of *Munster* and *Westphalia*, the Bishopricks of *Osnaburg* and *Paderborn*, subject to the Elector of *Cologne*; the Dutchies of *Juliers* and *Bergue*, subject to the Elector Palatine; the Dutchy of *Cleve*, and the Counties of *Mark Ravensburg* and *Bentheim*, subject to the Elector of *Brandenburg*; the Bishoprick of *Liege*, subject to its Bishop; the Counties of *Lippe*, *Schawenburg*,

burg, Hoya, Diepholt, Oldenburg, Delmouhurst, Embden, Tecklenburg, Pyrmont, Lingen, Steinfort, Corbey Abbey, and several Towns and small Territories, subject to their respective Sovereigns.

S. What are the chief Towns in *Westphalia* Circle?

M. 1. *Munster*, the Capital of *Westphalia*, situate on the *Aa*, in 52 Degrees North Latitude, and 7 Degrees 10 Min. E. Long. *Munster City.*

2. *Dusseldorp*, Capital of the Dutchy of *Bergue*, and of the Elector Palatine's Dominions in *Westphalia*, situate on the River *Rhine*, in 51 Degrees 15 Minutes North Latitude, and 6 Degrees 20 Minutes East Longitude. *Dusseldorp.*

3. *Aix la Chapelle*, or *Aken*, an Imperial City in the Dutchy of *Juliers*, celebrated for its Baths, situate in 50 Degrees 45 Minutes North Latitude, and 5 Degrees 50 Minutes East Longitude. *Aix.*

4. *Liege*, Capital of the Bishoprick of *Liege*, situate on the River *Maes*, in 50 Degrees 40 Minutes North Latitude, and 5 Degrees 36 Minutes East Longitude. *Liege.*

S. What Countries are comprehended in the Circle of *Franconia*?

M. The Territory of *Nuremburg*, the Bishopricks of *Bamberg* and *Wurtsburg*, the Marquisate of *Anspach* or *Ohmspach*, the Counties of *Fiolach*, *Archstet*, and *Wertheim*, and the Territories of the Grand Master of the *Teutonick* Order. *Franconia.*

S. What considerable Towns are there in the Circle of *Franconia*?

M. 1. *Nuremburg*, the Capital of the Territory of *Nuremburg* and of all *Franconia*, an Imperial City, situate in 49 Degrees 30 Minutes North Latitude, and 11 Degrees of East Longitude, near the Confluence of the Rivers *Regnits* and *Pegnits*. *Nuremburg.*

2. *Bamberg*, Capital of the Bishoprick of *Bamberg*, situate on the River *Regnits*, in 50 Degrees 50 Minutes North Latitude, and 10 Degrees 50 Minutes East Longitude. *Bamberg.*

3. *Wurtsburg*, Capital of the Bishoprick of *Wurtsburg*, situate on the River *Maine*, in 49 Degrees 46 Minutes North Latitude, and 9 Degrees 50 Minutes East Longitude. *Wurtsburg.*

S. What Countries are comprehended in the Circle of the *Upper Rhine*?

*Hesse-Cassel,
Deuxponts,
&c.*

M. The Dutchy of *Deuxponts*, the Landgraves of *Hesse Cassel* and *Hesse Darmstat*, and formerly the Landgravate of *Alsatia*, but that is now a Province of *France*.

S. What are the chief Towns in the Circle of the *Upper Rhine*?

Heidelberg.

M. 1. *Heidelberg*, the Capital of the Palatinate, situate on the River *Neckar*, in 49 Degrees 20 Minutes North Latitude, and 8 Degrees 40 Minutes East Longitude.

Cassel.

2. *Hesse Cassel*, the Capital of that Landgravate, situate on the River *Fuld*, in 51 Degrees 20 Minutes North Latitude, and 9 Degrees 20 Minutes East Longitude.

Darmstat.

3. *Hesse Darmstat*, Capital of that Landgravate, situate on the River *Darmstat*, in 49 Degrees 45 Minutes North Latitude, and 8 Degrees 25 Minutes East Longitude.

Worms.

4. *Worms*, an Imperial City, situate on the *Rhine*, in 49 Degrees 38 Minutes North Latitude, and 8 Degrees 5 Minutes East Longitude.

S. What Countries are comprehended in the Circle of the *Lower Rhine*.

*Lower Rhine,
Mentz, Triers
and Cologn,
and the Pala-
tinate.*

M. The three spiritual Electorates of *Mentz*, *Triers*, and *Cologn*, and most Part of the Palatinate of the *Rhine*, with the Territory of *Frankfort*.

S. What considerable Towns are there in this Electorate?

Mentz City.

M. 1. *Mentz*, Capital of the Electorate of *Mentz*, situate at the Confluence of the *Rhine* and *Maine*, in 50 Degrees North Latitude, and 8 Degrees East Longitude.

Frankfort.

2. *Frankfort*, situate on the River *Maine*, in 50 Degrees 10 Minutes North Latitude, and 7 Degrees 30 Minutes East Longitude. A free Imperial City, sometimes placed in the Circle of the *Lower Rhine*, and at others in *Franconia*.

Triers.

3. *Triers* or *Treves*, situate on the River *Moselle*, in 49 Degrees 55 Minutes North Latitude, and 6 Degrees 10 Minutes East Longitude. Capital of the Electorate of *Triers*.

Cologn.

4. *Cologn*, Capital of the Electorate of *Cologn*, and of all the Circle of the *Lower Rhine*, situate on

on the River *Rhine*, in 50 Degrees 50 Minutes North Latitude, and 6 Degrees 40 Minutes East Longitude.

S. What countries are contained in the Circle of *Suabia*?

M. The Dutchy of *Wirtemberg*, the Marquisate of *Baden*, the *Burgaw*, the Bishopricks of *Sasburgh* and *Constance*, the Territories of *Ulm*, the *Brisgaw*, and several Imperial Cities and Forest Towns. Whereof the Dutchy of *Wirtemberg* is subject to the Duke of *Wirtemberg*, and the Territories of *Baden* to the Princes of *Baden*, the *Burgaw*, *Brisgaw*, *Forest Towns*, and several Principalities of *Suabia*, are subject to the House of *Austria*.

Suabia,
Wirtemberg,
Baden, &c.

S. What are the chief Towns in *Suabia*?

M. 1. *Augsburgh*, an Imperial City, Capital of the *Burgaw*, situate on the Rivers *Lech* and *Wardour*, in 48 Degrees 20 Minutes North Latitude, and 11 Degrees East Longitude.

Augsburgh
City.

2. *Ulm*, an Imperial City, situate at the Confluence of the Rivers *Danube* and *Iller*, in 48 Degrees 24 Minutes North Latitude, and 10 Degrees East Longitude.

Ulm.

3. *Stuttgart*, Capital of the Duke of *Wirtemberg's* Dominions, situate on the River *Neckar*, in 48 Degrees 38 Minutes North Latitude, and 9 Degrees of East Longitude.

Stuttgart.

4. *Constance*, situate on the Lake of *Constance*, in 47 Degrees 37 Minutes North Latitude, and 9 Degrees 12 Minutes East Longitude, subject to the House of *Austria*.

Constance.

5. *Baden*, Capital of the Marquisate of *Baden*, situate in 48 Degrees 40 Minutes North Latitude, and 8 Degrees of East Longitude.

Baden.

6. *Friburg*, Capital of the *Brisgaw*, situate in 48 Degrees 12 Minutes North Latitude, and 7 Degrees 40 Minutes East Longitude.

Friburg.

S. What Countries are contained in the Circle of *Bavaria*?

M. The Dutchy of *Bavaria*, the Palatinate of *Bavaria*, the Dutchy of *Newburg*, the Territory of *Sulzbach*, the Archbishoprick of *Salzburg*, and the Bishopricks of *Passau* and *Freisingen*.

Bavaria.
Sulzbach.
Salzburg.

S. What the chief Towns in *Bavaria*?

M. 1. The City of *Munich*, Capital of the Dutchy and Electorate of *Bavaria*, situate on the River *Iser*, in 48 Degrees 5 Minutes North Latitude, and 11 Degrees 32 Minutes East Longitude.

Munich City.

Ratisbon.

2. *Ratisbon*, an Imperial City where the Diet of the Empire used to be held, situate on the Rivers *Danube* and *Regen*, in 49 Degrees North Latitude, and 13 Degrees 20 Minutes East Longitude.

Amberg.

3. *Amberg*, Capital of the Palatinate of *Bavaria*, situate on the River *Ilts*, in 49 Degrees 25 Minutes North Latitude, and 12 Degrees of East Longitude.

Salzburg.

4. *Salzburg*, the Capital of the Archbishoprick of *Salzburg*, situate on the River *Saltza*, in 47 Degrees 30 Minutes North Latitude, and 13 Degrees 30 Minutes East Longitude.

Newburg.

5. *Newburg*, the Capital of the Dutchy of *Newburg*, situate in 48 Degrees 45 Minutes North Latitude, and 11 Degrees 15 Minutes East Longitude.

Passau.

6. *Passau*, the Capital of the Bishoprick of *Passau*, situate on the Confluence of Rivers *Danube*, *Inn*, and *Ilts*, in 48 Degrees 30 Minutes North Latitude, and 13 Degrees 30 Minutes East Longitude.

S. What Countries lie within the Circle of *Austria*?

Austria.

M. The Archdutchy of *Austria*, the Dutchies of *Stiria*, *Carinthia*, and *Carniola*, the County of *Tyrol*, and the Bishopricks of *Trent* and *Brixen*.

S. What are the chief Towns in the Circle of *Austria*?

Vienna City.

M. 1. *Vienna*, the Capital of the Archdutchy of *Austria*, and of the *German* Empire, situate on the River *Danube*, in 48 Degrees 30 Minutes North Latitude, and 16 Degrees 20 Minutes East Longitude.

Gratz.

2. *Gratz*, the Capital of the Dutchy of *Stiria*, situate on the River *Muer*, in 47 Degrees 20 Minutes North Latitude, and 15 Degrees 55 Minutes East Longitude.

Clagenfurt.

3. *Clagenfurt*, the Capital of the Dutchy of *Carinthia*, situate in 47 Degrees North Latitude, and 14 Degrees East Longitude.

Lanbach.

4. *Lanbach*, the Capital of the Dutchy of *Carniola*, situate in 46 Degrees 28 Minutes North Latitude, and 14 Degrees 40 Minutes East Longitude.

Innsbruck.

5. *Innsbruck*, the Capital of the County of *Tyrol*, situate on the River *Inn*, in 47 Degrees 12 Minutes North Latitude, and 11 Degrees 26 Minutes East Longitude.

6. *Trent*,

6. *Trent*, the Capital of the Bishoprick of *Trent*, *Trent*, situate on the River *Adige*, in 46 Degrees 5 Minutes North Latitude, and 11 Degrees of East Longitude.

S. What considerable Rivers are there in *Germany*?

M. The *Danube*, the *Rhine*, the *Elbe*, the *Wefer*, the *Oder*, the *Maes*, the *Inn*, the *Moselle*, and the *Havel*.

S. Please to describe the Situation and Extent of the *Netherlands*.

M. The *Netherlands* are situate between 50 and *Netherlands*, 53 Degrees North Latitude, and between 2 and 7 Degrees of East Longitude, bounded by the *German Sea* on the North, by *Germany* on the East, by *Lorraine* and *France* on the South, and by another Part of *France* and the *British Seas* on the West, extending near 300 Miles in Length, and 200 in Breadth.

These Provinces are 17 in Number, whereof 7, which are under the Dominion of the *Dutch*, are called the *United Provinces*, the other 10 are called the *Austrian* and *French Netherlands*, being most of them subject to those Powers.

The Names of the *United Provinces* are, 1. *United Pro-*
Holland. 2. *Zeland*. 3. *Friezland*. 4. *Gronin-* *vinces,*
gen. 5. *Overissel*. 6. *Guelderland* with *Zutphen*, *Holland, &c.*
and 7. *Utrecht*.

S. What are the chief Towns in the *United Provinces*?

M. 1. *Amsterdam*, the Capital of the Province *Amsterdam*, of *Holland*, and of all the *United Provinces*, situate on the River *Amstel*, and a Bay of the *Zuyder Sea* in 52 Degrees 40 Minutes North Latitude, and 4 Degrees 30 Minutes East Longitude.

2. *Rotterdam*, situate on the River *Maes*, in *Rotterdam*, 52 Degrees North Latitude, and 4 Degrees East Longitude.

3. *Middleburg*, the Capital of the Province of *Middleburg*, *Zeland*, situate in the Island of *Walcheren*, in 51 Degrees 33 Minutes North Latitude, and 3 Degrees 30 Minutes East Longitude.

4. *Nimeguen*, situate on the River *Waal*, in the *Nimeguen*, Province of *Guelderland*, in 51 Degrees 55 Minutes North Latitude, and 5 Degrees 50 Minutes East Longitude.

5. *Utrecht*, the Capital of the Province *Utrecht*, *Utrecht*, situate on the Channel of the *Old Rhine*, in 52 Degrees 7 Minutes North Latitude, and 5 Degrees East Longitude.

Lewarden.

6. *Lewarden*, the Capital of the Province of *Friesland*, situate in 53 Degrees North Latitude, and 5 Degrees 35 Minutes East Longitude.

S. What are the chief Rivers in the United Provinces?

Rivers.

M. The *Rhine*, the *Lech*, the *Waal*, the *Maes*, and the *Scheld*.

S. What are the Names of the other ten Provinces?

Austrian and French Netherlands.

M. 1. *Brabant*. 2. *Flanders*. 3. *Hainalt*. 4. *Limburg*. 5. *Luxemburg*. 6. *Namur*. 7. *Artois*. 8. The *Cambresis*. 9. The Marquisate of *Antwerp*. And 10. The Lordship of *Malines* or *Mechlin*: Of these the *French* possess the entire Provinces of *Artois* and *Cambray*, Part of *Flanders*, *Hainalt* and *Luxemburg*, and the *Dutch* possess the North of *Brabant* and *Flanders*; all the rest are subject to the House of *Austria*.

Dutch Flanders.

S. What are the chief Towns in the *Austrian* and *French Netherlands*?

Brussels.

M. 1. *Brussels*, the Capital of *Brabant*, and of all the *Austrian Netherlands*, situate on the River *Senne*, in 50 Degrees 50 Minutes North Latitude, and 4 Degrees 40 Minutes East Longitude.

Ghent.

2. *Ghent* or *Gaunt*, the Capital of *Austrian Flanders*, situate on the 4 Rivers of the *Scheld*, *Lys*, *Lieue*, and *Mourwater*, in 51 Degrees of North Latitude, and 3 Degrees 36 Minutes East Longit.

Lisle.

3. *Lisle*, the Capital of the *French Netherlands*, situate in the Province of *Flanders*, on the River *Deule*, in 50 Degrees 42 Minutes North Latitude, and 3 Degrees East Longitude.

Mons.

4. *Mons*, the Capital of *Hainalt*, situate near the Banks of the Rivers *Haine* and *Trouille*, in 50 Degrees 34 Minutes North Latitude, and 3 Degrees 33 Minutes East Longitude.

Namur.

5. *Namur*, the Capital of the Province of *Namur*, situate at the Confluence of the Rivers *Sambre* and *Maas*, in 50 Degrees 30 Minutes North Latitude, and 4 Degrees 50 Minutes East Long.

Antwerp.

6. *Antwerp*, the Capital of the Marquisate of *Antwerp*, situate on the River *Scheld*, in 51 Degrees 50 Minutes North Latitude, and 4 Degrees 15 Minutes East Longitude.

Mechlin.

7. *Malines* or *Mechlin*, the Capital of the Lordship of *Mechlin*, situate in 51 Degrees 10 Minutes North Latitude, and 4 Degrees 22 Minutes East Lon-

Longitude, on the united Streams of the Rivers Dyle and Demer.

8. *Luxemburg*, the Capital of the Dutchy of *Luxemburg*, situate on the River *Else*, in 49 Degrees 45 Minutes North Latitude, and 6 Degrees 8 Minutes East Longitude.

9. *Limburg*, the Capital of the Dutchy of *Limburg*, situate on the River *Vesè*, in 50 Degrees 37 Minutes North Latitude, and 6 Degrees 5 Minutes East Longitude.

S. Which are the principal Rivers in *Flanders*?

M. The *Maes*, the *Sambre*, the *Scheld*, the *Rijers*, the *Scarpe*, the *Senne*, the *Mehain*, the *Deule*, the *Dyle*, and the *Demer*.

S. Please to describe the Situation and Extent of the Kingdom of *France*.

M. *France* is situate between 5 Degrees West *France*, and 7 Degrees East Longitude, and between 42 and 50 Degrees of North Latitude, being bounded by the *English Channel*, and the *Netherlands* on the North, by *Germany*, *Switzerland*, *Savoy* and *Piedmont* on the East, by the *Mediterranean Sea*, and the *Pyrenean Mountains* on the South, and by the Bay of *Biscay* on the West, being almost Square, and upwards of 500 Miles over either Way.

S. Please to enumerate the Provinces, or Governments in *France*.

M. 1. *Picardy*. 2. *Normandy*. 3. *Britanny*; *Provinces*. and 4. The Isle of *France* on the North.

5. *Orleanois*, and 6. *Lionois* in the Middle.

7. *Guienne* and *Gascony*. 8. *Languedoc*. 9. *Provence*, and 10. *Dauphine* on the South.

11. *Burgundy*. 12. *Champaign*. 13. The *French Netherlands*. 14. *Lorraine*; and 15. *Alsace* on the East.

S. Which are the chief Towns?

M. 1. *Paris*, the Capital of the Isle of *France*, *Paris*, and of the whole Kingdom, situate on the River *Seyne*, in 48 Degrees, 50 Minutes North Latitude and 2 Degrees 25 Minutes East Longitude.

2. *Rouen*, Capital of the Province of *Normandy*, *Rouen*, situate on the *Seyne* in 49 Degrees, 26 Minutes North Latitude, and in 1 Degree, 5 Minutes East Longitude.

3. *Orleans*, Capital of the Government of *Orleanois*, *Orleans*, situate on the River *Loyre* in 47 Degrees

55 Minutes North Latitude, and 2 Degrees of Eastern Longitude.

Lions.

4. *Lions*, the capital City of the Government of *Lionois*, situate at the Confluence of the Rivers *Rhone* and *Soane*, in 45 Degrees 50 Minutes North Latitude, and 4 Degrees 55 Minutes East Longitude.

Toulon.

5. *Thoulon* or *Toulon*, the best Port-Town in *France*, is situate in *Provence*, on a Bay of the *Mediterranean* opposite to the Islands of *Hieres*, in 43 Degrees 5 Minutes North Latitude, and 6 Degrees East Longitude.

Thouluse.

6. *Thouluse*, the Capital of the Province of *Languedoc*, is situate on the River *Garonne*, in 43 Degrees, 40 Minutes North Latitude, and 1 Degree 5 Minutes East Longitude.

Bordeaux.

7. *Bordeaux*, the Capital of the Province of *Bourdelois*, and of the Government of *Guienne* and *Gascony*, situate on the River *Garonne*, in 44 Degrees 50 Minutes North Latitude, and 40 Minutes West Longitude.

Nants.

8. *Nants*, a great Port-Town in the Province of *Britanny* situate on the River *Loyre*, in 47 Degrees 15 Minutes North Latitude, and 1 Degree 30 Minutes West Longitude.

Brest.

9. *Brest*, the most considerable Port-Town of *France* upon the Ocean, situate on the Coast of *Britanny*, in 48 Degrees 25 Minutes North Latitude, and 4 Degrees 30 Minutes West Longitude.

S. What are the chief Rivers in *France*?

Rivers.

M. The *Rhone*, the *Soane*, the *Garonne*, the *Loyre*, the *Seyne*, the *Dordonne*, the *Oyse*, the *Marne*, the *Aube*, the *Ifere*, and the *Durance*.

S. What are the chief Mountains?

Mountains.

M. The *Alps*, which separates *France* from *Italy*; the Mountains of the *Cevennes* and *Auvergne*; the Mountains of *Vauge*, which divide *Franch Comte* from *Alsace* and *Lorraine*; and the *Pyrennes*, which divide it from *Spain*.

S. Please to describe the Situation and Extent of *Turkey* in *Europe*?

Turkey in Europe.

M. *Turkey* in *Europe*, is the South-East part of *Europe*, and comprehends all those Countries, enumerated already in the general Division of *Europe*, which lie between 36 and 44 Degrees of North Latitude

Latitude, and between 17 and 40 Degrees of Eastern Longitude, extending 1000 Miles and upwards in Length from East to West, and 500 Miles in Breadth from North to South.

S. What are the chief Towns of Turkey in Europe?

M. 1. *Constantinople*, situate on the *Bosphorus* *Constantinople.* or Strait, which separates *Europe* from *Asia*, in 41 Degrees 30 Minutes North Latitude, and 29 Degrees 15 Minutes Eastern Longitude, being the Capital of the Province of *Romania*, and of the whole *Turkish* Empire.

2. *Adrianople*, situate in the Province of *Romania*, in 42 Degrees North Latitude, and 26 Degrees 30 Minutes East Longitude. *Adrianople.*

3. *Belgrade*, the Capital of the Province of *Servia*, situate on the River *Danube*, in 45 Degrees North Latitude, and 21 Degrees of East Longitude. *Belgrade.*

4. *Salonichi* or *Theffsalonica*, a Port-Town of *Macedonia*, situate on the *Archipelago*, or *Egean* Sea, in 41 Degrees North Latitude, and 24 Degrees 20 Minutes East Longitude. *Salonichi.*

5. *Athens* or *Settines*, the Capital of *Achaia* or *Livadia*, situate in 38 Degrees of North Latitude, and in 24 Degrees 30 Minutes East Longitude. *Athens.*

6. *Napoli de Romania*, a Port-Town, the Capital of the *Morea*, situate in 37 Degrees 30 Minutes North Latitude, and in 23 Degrees 20 Minutes East Longitude. *Napoli.*

7. *Lepanto*, situate on the Gulph of *Lepanto* in the Province of *Achaia*, in 38 Degrees of North Latitude, and 23 Degrees of East Longitude. *Lepanto.*

8. *Negropont* or *Egripos*, the Capital of the Island of *Negropont*, the largest Island in the *Egean* Sea or *Archipelago*, situate in 38 Degrees 30 Minutes North Latitude, and 24 Degrees 30 Minutes East Longitude. *Negropont.*

The chief Rivers of Turkey in Europe, are the *Danube*, the *Save*, the *Alauta*, the *Niefter*, and the *Pruth*. *Rivers*

The chief Mountains are those of *Rhodope*, or *Argentum*, which divide *Romania* and *Macedon* from *Bulgaria* and *Servia*, and the Mountain *Parnassus* in *Greece*. *Mountains.*

S. Which are the principal Turkish Islands in Europe?

M. The

Islands in European Turkey.

M. The numerous Islands in the *Archipelago* or *Egean Sea* are all subject to the *Turks*, whereof part lies in *Europe*, and part in *Asia*, of which the largest *European* Island is that of *Negropont* already mentioned, anciently called *Eubœa*, situate North-East of the Coast of *Achaia* or *Livadia*, from which it is separated by the narrow Sea called the *Euripus*, remarkable for its irregular Tides, which flow sometimes 13 or 14 times in 24 Hours. The Islands of *Lemnos*, *Sciros*, *Andros*, and *Melos*, are of a considerable Extent. These and the Rest are inhabited chiefly by *Grecian* Christians.

S. What is the Situation and Extent of *Italy*?

Italy. *M.* *Italy* is situate between 38 and 46 Degrees of North Latitude, and between 7 and 19 Degrees of Eastern Longitude, being about 600 Miles long, and from 80 to 400 broad. It is bounded by *Switzerland*, and the *Alps*, which separate it from *Germany* on the North, by the Gulph of *Venice* on the East, by the *Mediterranean Sea* on the South, and by the same Sea and the *Alps*, which separate it from *France*, on the West; and

Divisions. comprehends the following Countries: viz. 1. The Principality of *Piedmont*, the Dutchy of *Savoy*, the Republick of *Genoa*, and the Dutchy of *Monferrat*, subject to the King of *Sardinia*. 2. The Dutchies of *Milan*, *Padua*, and *Parma*, subject to the House of *Austria*. 3. The Dutchy of *Modena*, subject to its own Duke. 4. The large Dominions of the Republick of *Venice*; all which lie in the North of *Italy*. 5. The Dutchy of *Tuscany*, subject to the Grand Duke, the present Emperor of *Germany*. 6. The little Republic of *Lucca*. 7. The *Pope's* extensive Territories, which last three lie in the Middle of *Italy*. 8. The Kingdom of *Naples*, which takes up the South of *Italy*, and is subject to the King of the two *Sicilies*.

S. Which are the chief Towns in *Italy*?

Turin. *M.* 1. *Turin*, the Capital of *Piedmont*, and of the King of *Sardinia's* Dominions, situate on the River *Po*, in 44 Degrees 50 Minutes North Latitude, and 7 Degrees 16 Minutes East Longitude.

Chamberry. 2. *Chamberry*, the Capital of *Savoy*, situate in 45 Degrees, 40 Minutes North Latitude, and 5 Degrees 45 Minutes East Longitude.

Genoa. 3. *Genoa*, the Capital of the Republick of *Genoa*, situate on a Bay of the *Mediterranean*, called the *Riviere* of *Genoa*, in 44 Degrees, 30 Minutes

Minutes North Latitude, and 9 Degrees 30 Minutes East Longitude.

4. *Milan*, the Capital of the Dutchy of *Milan*, *Milan*, and of the *Austrian* Dominions in *Italy*, situate on the River *Olana*, in 45 Degrees 20 Minutes North Latitude, and 9 Degrees 30 Minutes East Longitude.

5. *Mantua*, the Capital of *Mantua*, situate in the Middle of a Lake, in 45 Degrees 20 Minutes North Latitude, and 11 Degrees 15 Minutes East Longitude. *Mantua*.

6. *Parma*, the Capital of the Dutchy of *Parma*, situate in 44 Degrees 45 Minutes North Latitude, and 11 Degrees East Longitude. *Parma*.

7. *Venice*, the Capital of the *Venetian* Dominions, situate on several Islands at the Bottom of the Gulph of *Venice*, five Miles from the Continent, in 45 Degrees 40 Minutes North Latitude, and 13 Degrees East Longitude. *Venice*.

8. *Florence*, the Capital of the Dutchy of *Tuscany*, situate on the River *Arno*, in 43 Degrees 30 Minutes North Latitude, and 12 Degrees 15 Minutes East Longitude. *Florence*.

9. *Leghorn* or *Livorno*, the most considerable Port-Town in the Dutchy of *Tuscany*, if not in all *Italy*, situate on the *Tuscan* Sea, in 43 Degrees 30 Minutes North Latitude, and 11 Degrees East Longitude. *Leghorn*.

10. *Modena*, the Capital of the Dutchy of *Modena*, situate in 44 Degrees 45 Minutes North Latitude, and 11 Degrees 20 Minutes East Longitude. *Modena*.

11. *Lucca*, the Capital of the Republick of *Lucca*, situate near the River *Secchia*, in 43 Degrees 45 Minutes North Latitude, and 11 Degrees 20 Minutes East Longitude. *Lucca*.

12. *Rome*, the Capital of the *Campania*, and of all the Pope's Dominions, situate on the River *Tiber*, in 41 Degrees 50 Minutes North Latitude, and 13 Degrees 15 Minutes East Longitude. *Rome*.

13. *Naples*, the Capital of the Kingdom of *Naples*, situate on a Bay of the *Tuscan* Sea, in 41 Degrees North Latitude, and 15 Degrees of East Longitude. *Naples*.

S. Which are the most considerable Rivers of *Italy*?

M. The

Rivers.

M. The *Po*, the *Adige*, the *Stura*, the *Arno*, the *Tiber*, and the *Volturno*.

S. Which are the highest Mountains?

Mountains.

M. The *Alps* which divide *Italy* from *Germany* and *France*, and the *Appenine*, which runs the whole Length of *Italy*, and Mount *Vesuvius* in *Naples*, remarkable for its *Vulcano*.

S. Which are the most considerable *Italian* Islands?

Islands.

M. *Sicily*, *Sardinia*, *Corfica*, the *Lipari* Islands, and that of *Elba*.

S. What is the Situation and Extent of the Island of *Sicily*?

Sicily.

M. *Sicily* is situate in the *Mediterranean* Sea, between 37 and 38 Degrees 30 Minutes North Latitude, and between 12 and 15 Degrees of East Longitude, being about 160 Miles long, and 100 broad, separated from the Kingdom of *Naples* in *Italy*, by the narrow Strait of *Messina*, the chief Port Town.

Palermo.

1. *Palermo*, the Capital of *Sicily*, situate on the North Coast of the Island, in 38 Degrees 16 Minutes North Latitude, and 12 Degrees 40 Minutes East Longitude.

Messina.

2. *Messina*, a great Port-Town, situate at the East End of the Island, opposite to *Regio* in *Naples*, in 38 Degrees 30 Minutes North Latitude, and 15 Degrees 45 Minutes East Longitude. This Island with the Kingdom of *Naples*, is subject to *Don Carlos*, who styles himself King of the *Two Sicilies*.

Mount Etna.

In the Island of *Sicily*, is *Mount Etna*, the most terrible *Vulcano* in *Europe*, which has by its Eruptions and Earthquakes destroyed some of the best Towns in the Island.

S. Please to describe the Situation and Extent of the Islands of *Sardinia* and *Corfica*?

Sardinia.

M. *Sardinia* is situate in the *Mediterranean* Sea, between 39 and 41 Degrees of North Latitude, and between 8 and 10 Degrees of Eastern Longitude, being 140 Miles in Length from North to South, and 70 in Breadth from East to West; the capital Town *Cagliari*, situate on a Bay of the Sea, at the South-End of the Island in 39 Degrees of North Latitude, and 9 Degrees of Eastern

Cagliari.

Eastern Longitude, subject to the King of *Sardinia*.

Corfica is situate between 41 and 43 Degrees of North Latitude, and between 9 and 10 Degrees of East Longitude, in the *Mediterranean* Sea, separated from the Island of *Sardinia*, on the South by the Strait of *Bonifacio*; the chief Town, *Bastia*, is situate on the East Side of the Island, in 42 Degrees 40 Minutes North Latitude, and 9 Degrees 50 Minutes East Longitude. The Island being subject to the Republic of *Genoa*.

Corfica.

Bastia.

S. What is the Situation and Extent of *Switzerland*?

M. Switzerland is situate between 45 and 48 Degrees of North Latitude, and between 6 and 10 Degrees of East Longitude, bounded by *Germany* on the North and East, by the Territories of *Venice*, *Piedmont*, and *Savoy* in *Italy*, on the South, and by *France* on the West, being 180 Miles in Length from East to West, and 140 in Breadth from North to South, consisting of a great many independent Cantons, or Republicks, of which those of *Bern*, *Zurich*, and the *Grisons* are the chief.

Switzerland.

Cantons.

S. What are the chief Towns in *Switzerland*?

M. 1. Bern, the Capital of the Canton of *Bern*, and of all *Switzerland*, situate on the River *Aar* in 47 Degrees North Latitude, and 7 Degrees 20 Minutes East Longitude.

Bern.

2. *Coire*, the Capital of the *Grisons*, situate on the River *Rhine* in 46 Degrees 40 Minutes North Latitude and 9 Degrees 25 Minutes East Longitude.

Coire.

3. *Zurich*, the Capital of the Canton of *Zurich*, situate at the North End of the Lake of *Zurich*, in 47 Degrees 25 Minutes North Latitude, and 8 Degrees 30 Minutes East Longitude.

Zurich.

4. *Geneva*, situate on the River *Rhone*, at the West End of the Lake *Lemano* or *Geneva*, in 48 Degrees 20 Minutes North Latitude, and 6 Degrees of East Longitude.

Geneva.

5. *Basil*, the Capital of the Canton of *Basil*, situate on the River *Rhine*, near the Confines of *Alsace*, in 47 Degrees 40 Minutes North Latitude, and 7 Degrees 40 Minutes East Longitude.

Basil.

6. *Bad-*

Baden.

6. *Baden*, the Capital of the Territory of *Baden*, where the States or Representatives of the Cantons assemble, situate in 47 Degrees 35 Minutes North Latitude, and 8 Degrees 15 Minutes East Longitude.

Mountains.

Switzerland is the most Mountainous Country in *Europe*, being situate on the *Alps*, the best natural Fortification in the World, against the Nations which surround them; viz. *France*, *Germany*, and *Italy*.

Rivers.

Several of the largest Rivers also, have their Sources here: viz. the *Danube*, the *Rhine*, the *Rhone*, and innumerable Torrents, which fall precipitately from the Mountains on the melting of the Snow: and there are Lakes on the Tops of their highest Mountains.

S. Please to describe the Situation and Extent of *Spain*?

Spain.

M. Spain is a Peninsula, surrounded by the *Atlantic Ocean* and the *Mediterranean Sea*, except on the North-East where it is joined to *France* by the *Pyrenean Mountains*, and is situate between 36 and 44 Degrees of North Latitude, and between 10 Degrees West, and 3 Degrees Eastern Longitude, being bounded by the Bay of *Biscay*, part of the *Atlantic Ocean* and *France* on the North, by the *Mediterranean* and the Strait of *Gibraltar* and the *Atlantic Ocean* on the South, and by the same *Atlantic Ocean* on the West, being upwards of 600 Miles in Length from East to West, and almost as many in Breadth; but in this Description *Portugal* is included, which was once a Province of *Spain*.

S. What Provinces are comprehended in the Kingdom of *Spain*?

Provinces.

M. 1. Galicia. 2. Asturia. 3. Biscay on the North. 4. *Navarre. 5. Arragon. 6. Catalonia. 7. Valencia* on the East. 8. *Murcia. 9. Granada. 10. Andalusia* on the South. 11. *Old Castile. 12. New Castile. 13. Leon. And 14, Estremadura*, the Middle of *Spain*.

S. What are the chief Towns in *Spain*?

Madrid.

M. 1. Madrid, the Capital of the Kingdom, situate in the Province of *New Castile*, in 40 Degrees

Degrees 30 Minutes North Latitude, and 4 Degrees 12 Minutes West Longitude.

2. *Toledo*, heretofore the Capital of the Kingdom, situate in the Province of *New Castile*, on the River *Tagus* in 39 Degrees 45 Minutes North Latitude, and 4 Degrees 10 Minutes West Longitude. *Toledo.*

3. *Compostella*, the Capital of *Galicia*, situate in 43 Degrees of North Latitude, and 9 Degrees 15 Minutes West Longitude. *Compostella.*

4. *Bilboa*, the Capital of the Province of *Biscay*, situate at the Mouth of a River which falleth into the Bay of *Biscay* in 43 Degrees 30 Minutes North Latitude, and 3 Degrees of West Longitude. *Bilboa.*

5. *Saragossa*, the Capital of the Province of *Arragon*, situate on the River *Ebro* in 41 Degrees 50 Minutes North Latitude, and 1 Degree 15 Minutes West Longitude. *Saragossa.*

6. *Barcelona*, the Capital of the Province of *Catalonia*, situate on the *Mediterranean*, in 41 Degrees 20 Minutes North Latitude, and 2 Degrees of East Longitude. *Barcelona.*

7. *Valencia*, the Capital of the Province of *Valencia*, situate on the River *Guadalaviar*, in 39 Degrees 20 Minutes North Latitude, and 35 Minutes West Longitude. *Valencia.*

8. *Carthage*, in the Province of *Mercia*, situate on a Bay of the *Mediterranean*, one of the best Harbours in *Spain*, in 37 Degrees 40 Minutes North Latitude, and 1 Degree 5 Minutes West Longitude. *Carthage.*

9. *Granada*, the Capital of the Province of *Granada*, situate in 37 Degrees 15 Minutes North Latitude, and 3 Degrees 40 Minutes West Longitude. *Granada.*

10. *Gibraltar*, a Port-Town in the Province of *Andalusia*, situate on the Strait, between the Ocean and the *Mediterranean*, which separateth *Europe* from *Africa*, in 36 Degrees North Latitude, and 6 Degrees West Longitude, subject to *Great Britain*. *Gibraltar.*

11. *Cadiz*, the most considerable Port-Town in *Spain*, chief Station of the *Spanish* Men of War and Galleons, situate on the Island of *Leon*, *Cadiz.*

G E O G R A P H Y, &c.

in the Province of *Andalusia*, in 36 Degrees, 30 Minutes North Latitude, and 6 Degrees 40 Minutes West Longitude.

Seville.

12. *Seville*, the Capital of the Province of *Andalusia*, situate on the River *Guadalquivir*, in 37 Degrees 15 Minutes North Latitude, and 6 Degrees West Longitude.

S. What are the most considerable Rivers and Mountains in *Spain*?

Rivers.

M. The chief Rivers are the *Ebro*, the *Guadalquivir*, the *Guadiana*, the *Tagus*, the *Douro*, and the *Minho*.

Mountains.

The most considerable Mountains are those of the *Pyrenees*, which separate *France* and *Spain*, and Branches of those, under several Names run through *Spain* from East to West; it being generally a very mountainous Country. *Mount Calpe* which covers the Town of *Gibraltar* is one of the *Hercules Pillars*. Pillars of *Hercules*; that of *Mount Abile* in *Africa* on the opposite Side of the Strait of *Gibraltar* being the other.

S. Which are the chief *Spanish* Islands?

Spanish Islands.

M. Those anciently called the *Balears*: viz. *Majorca*, *Minorca*, and *Ivica*.

Majorca.

Majorca the largest, is situate between 2 and 3 Degrees of Eastern Longitude, and between 39 and 40 Degrees of North Latitude; the chief Town *Majorca*.

Minorca.

Minorca, the least of these Islands, is situate in 40 Degrees North Latitude, and 4 Degrees of East Longitude; the chief Town *Port-Mahone*, subject to *Great Britain*.

Ivica.

Ivica, is situate in 39 Degrees of North Latitude, and 1 Degree of East Longitude.

S. How is *Portugal* situated?

Portugal.

M. *Portugal* is situate between 37 and 42 Degrees of North Latitude, and between 7 and 10 Degrees of West Longitude, being upwards of 300 Miles in Length from North to South, and 100 in Breadth; bounded by the *Spanish* Province of *Galicia* on the North, by other Parts of *Spain* on the East, and by the *Atlantic* Ocean on the South and West.

S. What Provinces are comprehended in *Portugal*?

I. M.

Longitude from London



J. Wheatley sculp.

M. 1. *Entre Minho Douro*. 2. *Tralos Montes* on the North. 3. *Beira*, and 4. *Estremadura* in the Middle. 5. *Alenteio*, and 6. *Algarva* in the South.

S. Which are the chief Towns?

M. 1. *Lisbon*, the Capital of the Province of *Lisbon*. *Estremadura* and of the whole Kingdom, situate near the Mouth of the River *Tagus*, and the Atlantic Ocean, in 38 Degrees 45 Minutes North Latitude, and 9 Degrees West Longitude.

2. *St. Ubes*, situate on a Bay of the Atlantic Ocean in 38 Degrees 30 Minutes North Latitude, and 9 Degrees West Longitude. *St. Ubes.*

3. *Porto*, situate near the Mouth of the River *Douro*, and the Ocean, in the Province of *Entre Minho Douro*, in 41 Degrees North Latitude, and 9 Degrees West Longitude. *Porto.*

The chief Rivers in *Portugal*, are the *Tagus*, the *Guadiana*, the *Minho*, and the *Douro*. *Rivers.*

A S I A.

S. WHAT is the Situation and Extent of *Asia*?

M. *Asia* is situate between the Equator and 72 Degrees North Latitude, and between 25 and 148 Degrees of East Longitude, being 4800 Miles in Length from East to West, and 4300 in Breadth, from North to South, comprehending 1. the Empire of *China*, and *Chinesian Tartary*, *Tibet*, and Independent *Tartary*, with *Japan*, and the other Oriental Islands in the East. 2. *India*, *Usbeck Tartary*, *Calmuck Tartary*, and *Siberia* in the Middle. 3. The Kingdom of *Persia*, *Arabia*, *Astracan*, *Circassian Tartary*, and *Turky* in *Asia* on the West; and is bounded by the frozen Ocean on the North, by the pacific Ocean on the East, by the *Indian Ocean* on the South, by the red Sea, which separates it from *Africa* on the South-West, and by *Europe* on the North-West. *Situation and Extent.*

S. How is *China* situated?

M. *China*, comprehending *Chinesian Tartary*, is situate between 95 and 139 Degrees of Eastern Longitude, and between 21 and 55 Degrees of North Latitude, being about 2000 Miles in Length from North to South, and 1000 Miles in Breadth, from East to West; bounded by *China.*

G E O G R A P H Y, &c.

by *Russian Tartary* on the North, by the *pacific Ocean* on the East and South, and by *Tonquin, Tibet*, and the Territories of *Russia* on the West.

S. What are the chief Towns in *China*?

Peking.

M. 1. *Peking*, the Capital of the Province of *Peking*, and of the whole Empire, situate 60 Miles South of the great Wall, in 40 Degrees North Latitude, and 111 Degrees East Longitude.

Nanking.

2. *Nanking*, the Capital of the Province of *Nanking*, situate near the Mouth of the River *Kiam* and the *Kang Sea*, in 32 Degrees of North Latitude, and 118 Degrees of East Longitude.

Canton.

3. *Canton*, the Capital of the Province of *Canton*, situate on the River *Ta*, in 23 Degrees 25 Minutes North Latitude, and 112 Degrees 30 Minutes East Longitude.

S. What are the chief Rivers?

*Rivers.
Islands.*

M. The *Croceus* or *Hoambo*, and the *Kiam*; and there are two considerable Islands on the Coast of *China*, and subject to that Empire, viz. that of *Hainan* in the South of *China*, and that of *Formosa* on the South-West of *China*.

S. How are *Tibet* and Independent *Tartary* situate?

Tibet.

M. They lie between 30 and 35 Degrees of North Latitude, and between 75 and 85 Degrees of Eastern Longitude, having *Siberia* on the North, *China* on the East, *India* on the South, and the *Usbeck* and *Calmuck Tartars*, and another Part of *Siberia* on the West.

S. Please to describe the Situation and Extent of the Islands of *Japan*?

Japan.

M. The Islands of *Japan* are situated between 30 and 40 Degrees North Latitude, and between 130 and 140 Degrees of East Longitude, of which there are great Numbers, but the three chief are those of 1. *Japan Proper* or *Nippon*. 2. *Sacock*, and 3. *Tonsa*.

*Japan
Proper.*

1. *Japan Proper*, the most Northerly of these Islands, is about 600 Miles in Length from North to South, and from 100 to 150 Miles broad.

Sacock.

2. *Sacock*, is about 500 Miles in Circumference.

Tonsa.

3. *Tonsa*, is 400 Miles in Circumference.

Yedo.

The chief Towns are, 1. *Jeddo* or *Yedo*, the Capital of the Empire, situate in 36 Degrees of

of North Latitude, and 141 Degrees of East Longitude.

2. *Saccai*, situate 35 Degrees of North Latitude, and 135 Degrees of East Longitude.

Saccai.

3. *Bongo*, situate in 32 Degrees of North Latitude, and 131 Degrees of East Longitude.

Bongo.

4. *Nangasque*, situate in 32 Degrees North Latitude, and 130 Degrees East Longitude.

Nangasque.

S. What other Islands are comprehended under the Name of the Oriental Islands.

M. All the Islands South of *China*, and the farther *India* may properly be called the *Oriental* Islands, particularly, 1. The *Philippine* Islands. 2. *Gilolo* with the *Moluccas* or Clove Islands. 3. *Ceram* with *Amboyna*, *Banda*, and the rest of the *Nutmeg* Islands. 4. *Celebes* or *Macassar*. 5. *Borneo*. 6. *Java*, with the Islands of *Bally* and *Florin*, and the rest of the Islands east of *Java*. And 7. The Island of *Sumatra*.

Oriental
Islands.

The *Philippine* Islands are very numerous, and lie between 5 and 19 Degrees North Latitude, and between 114 and 127 Degrees of East Longitude, whereof the Islands of *Manila* or *Luconia*, and *Mindanao* are the chief.

Philippine
Islands.

1. That of *Manila* or *Luconia* is 400 Miles long and 200 broad. The chief Town

Manila.

Manila, situate on a Bay of the Sea, in the South-West Part of the Island, in 15 Degrees of North Latitude, and 118 Degrees of East Long.

The Island of *Mindanao*, is situate between 5 and 10 Degrees of North Latitude, and between 120 and 126 Degrees of East Longitude. The chief Town *Mindanao*, situate on the South-West Coast of the Island, in 7 Degrees North Latitude, and 121 Degrees of East Longitude.

Mindanao.

2. *Gilolo* with the *Molucca* or Clove Islands, are situate between 1 Degree of South Latitude, and 2 Degrees North Latitude. The chief of the Clove Islands is *Ternate*, situate in 1 Degree 15 Minutes North Latitude, and 12 Degrees of East Longitude, scarce 30 Miles in Circumference. This with the rest of the Clove Islands was usurped by the *Dutch* in the Reign of King *James I.* and the Cloves are now eradicated and planted only in the Island of *Amboyna*, which is

Gilolo.
Moluccas.

Ternate.
Clove Islands.

Amboyna.

situate

situate in 3 Degrees 40 Minutes South Latitude, and 126 Degrees of East Longitude. It was here that the *Dutch* tortured and massacred several of the *English* Factors and Merchants, and then drove the rest out of the Clove Islands.

*Ceram,
Banda, or
Nutmeg
Islands.*

3. *Ceram* and the Islands of *Banda*, which only produce Nutmegs, are situate between 3 and 4 Degrees of South Latitude, and between 125 and 129 Degrees of East Longitude. Here the *Dutch* destroyed both the *English* and the Natives in the Reign of King *James I.* usurped the Dominion of these Islands also, and have kept Possession of them ever since.

Celebes.

4. The Island of *Celebes* or *Macassar*, is situate between 2 Degrees North, and 6 Degrees South Latitude, and between 116 and 124 Degrees of East Longitude, being 500 Miles long, and 200 broad. The chief Town *Macassar*, situate on the South-West Coast of the Island, in 117 Degrees of East Longitude, and 5 Degrees of South Latitude.

Macassar.

Borneo.

5. *Borneo*, the largest Island in the known World, situate between 7 Degrees 30 Minutes North Latitude, and 4 Degrees of South Latitude, and between 107 and 117 Degrees of Eastern Longitude. The chief Town *Borneo*, situate on the North-West Part of the Island, in 4 Degrees 30 Minutes North Latitude, and 111 Degrees 30 Minutes East Longitude.

Java.

6. The Island of *Java*, situate between 5 and 8 Degrees of South Latitude, and between 102 and 113 Degrees of East Longitude. The Capital City *Batavia*, situate in 6 Degrees South Latitude, and 106 Degrees of East Longitude. The Capital of all the *Dutch* Settlements in *Asia*, and the East Coast of *Africa*.

Batavia.

Sumatra.

7. The Island of *Sumatra*, situate between 5 Degrees South, and 5 Degrees North Latitude, and between 91 and 105 Degrees of East Longitude. The Capital City *Achen*, situate at the North End of the Island. The two last are usually called the *Sunda* Islands, from the Straits of *Sunda*, which lie near them between *Java* and *Sumatra*.

Achen.

S. What Countries are comprehended under the Name of *India*?

M. India

M. India is usually divided into two Parts, the *India*, one beyond the River *Ganges*, contiguous to *China*, and the other on this Side of the *Ganges*, contiguous to *Persia*. *India* beyond the *Ganges* comprehends, *Beyond Ganges*, 1. *Tonquin*. 2. *Cochin China*. 3. *Laos*. 4. *Cambodia*. 5. *Siam* and *Malacca*. 6. *Pegu*, *Ava*, and *Acham*.

S. What are the respective Situations of these Countries?

M. 1. *Tonquin* is situate between 17 and 26 *Tonquin*, Degrees of North Latitude, and between 101 and 108 Degrees of East Longitude, bounded by *China* on the North and East, by *Cochin China* on the South, and by the Kingdom of *Laos* on the West. The Capital City *Cachao* or *Keccio*.

Cachao is situate in 22 Degrees 30 Minutes North Latitude, and 105 Degrees East Longitude. *Cachao*.

2. *Cochin China*, situate between 104 and 109 *Cochin China*, Degrees of East Longitude, and between 10 and 17 Degrees of North Latitude, bounded by *Tonquin* on the North, by the *Indian Ocean* on the East and South, and by *Cambodia* on the West.

3. *Laos* is bounded by *China* on the North, by *Tonquin* on the East, by *Siam* and *Cambodia* on the South, and by *Ava* and *Pegu* on the West. *Laos*.

4. *Cambodia*, situate between 8 and 15 Degrees *Cambodia*, of North Latitude, bounded by *Laos* on the North, by *Cochin China* on the East, by the *Indian Ocean* on the South, and by the Bay of *Siam* on the West. The chief Town *Cambodia*, situate in 12 Degrees North Latitude, and 104 Degrees of East Longitude.

5. *Siam*, including *Malacca*, is situate between *Siam*, the Equator and 18 Degrees of North Latitude, and between 92 and 102 Degrees of East Longitude. The chief Towns *Siam* and *Malacca*.

Siam, the Capital of the Kingdom of *Siam*, is situate on the River *Menan*, in 14 Degrees of North Latitude, and 100 Degrees of East Longitude.

Malacca, the Capital of the Territory of *Malacca*, is situate in 2 Degrees 30 Minutes North Latitude, and 100 Degrees of East Longitude, on the Strait between *Malacca* and *Sumatra*, to which it gives its Name, and with the adjacent Country is subject to the *Dutch*, who being Masters of this Strait, *Malacca*.

Strait, and that of *Sunda*, have it in their Power to exclude all Nations from trading to *China* and the *Oriental* Islands on the East.

Pegu.

6. *Pegu*, including *Ava* and *Acham*. These Countries are situate on the East Side of the Bay of *Bengal*, between 15 and 25 Degrees of North Latitude, and between 91 and 100 Degrees of Eastern Longitude. The capital City, *Pegu*, is situate in 17 Degrees 30 Minutes North Latitude, and 97 Degrees of East Longitude.

Ladron
Islands.

Besides the Islands already mentioned, are those of the *Ladrones*, situate in the Pacific Ocean, in 140 Degrees of East Longitude, and between 12 and 28 Degrees of North Latitude. Also the *Andaman* and *Nicobar* Islands, near the Coast of *Siam*, on the East Side of the Bay of *Bengal*.

Andaman,
Nicobar.

S. What is the Situation and Extent of *India* on this Side of *Ganges*, or the hither *India*.

India on this
side Ganges.

M. This Country, which is most properly called *India* or *Indostan*, is situate between 7 and 40 Degrees of North Latitude, and between 66 and 92 Degrees of East Longitude, being about

2000 Miles in Length from North to South, and from 300 to 1500 in Breadth from East to West, bounded by *Ussac Tartary* and *Tibet* on the North, by another Part of *Tibet*, the Kingdoms of *Acham*, *Ava*, and *Pegu* on the East, by the Bay of *Bengal* and the *Indian* Ocean on the South, and

Towns.

by the same Ocean and the Kingdom of *Persia* on the West. The chief Towns *Agra*, *Delly*, *Lahor*, and *Surat*.

Agra.

1. *Agra*, once the Capital of *India*, is situate on the River *Jemma*, in 26 Degrees 20 Minutes North Latitude, and 79 Degrees of East Longitude.

Delly.

2. *Delly*, the present Capital of *India*, is situate in 28 Degrees of North Latitude, and 79 Degrees of East Longitude.

Lahor.

3. *Lahor*, the Capital of the Province of *Lahor*, is situate in 33 Degrees of North Latitude, and 75 Degrees of East Longitude.

Surat.

4. *Surat*, the most considerable Port Town of *India*, is situate in 21 Degrees 20 Minutes North Latitude, and in 72 Degrees 15 Minutes East Longitude.

S. What



8. What are the principal Rivers and Mountains of *India*?

M. The chief Rivers are those of *Ganges*, *Indus*, and *Attock*. Rivers.

The chief Mountains are those of *Balegate*, *Mountains*, which run through the Middle of *India* from North to South, and those which divide *India* from *Tartary* called *Balch* and *Bember*, said to be Branches of *Mount Caucasus*.

9. What is the Situation of *Usbeck Tartary*? Usbeck Tartary and Mongul.

M. *Usbeck Tartary*, and *Mongul* or *Mogul Tartary* are the same; this being the Country of *Tamerlane*, the first great *Mogul*, who was not only Sovereign of these Countries, but of *Persia* and *India*, and from whom the *Moguls* of *India* are descended.

The present Country denominated, *Usbeck Tartary* is situate between 35 and 45 Degrees of North Latitude, and between 64 and 77 Degrees of East Longitude, having the *Calmuck Tartars* on the North, independent *Tartary* on the East, *India* and *Persia* on the South, and a Desert which lies between this Country and the *Caspian Sea* on the West.

The chief Towns are *Bochara* and *Samarcand*. Towns.

1. *Bochara*, their present Capital, is situate in 39 Degrees North Latitude and 65 Degrees of East Longitude. Bochara.

2. *Samarcand*, once the Capital of *Usbeck Tartary*, and of all *Tamerlane's* Dominions, is situate in 40 Degrees of North Latitude, and 66 Degrees of East Longitude. Samarcand.

The *Calmuck Tartars* lie North of *Usbeck Tartary* and the *Caspian Sea*, and have no Towns or settled Habitation, but have lately put themselves under the Protection of *Russia*, and therefore may now well be esteemed a part of *Siberia*? Calmuck Tartary.

10. What is the Situation of *Siberia*?

M. *Siberia*, if we include *Calmuck Tartary*, is situate between 44 and 72 Degrees North Latitude, and between 60 and 100 Degrees of East Longitude, bounded by the frozen Ocean on the North, by the pacific Ocean, *China*, and independent *Tartary* on the East, by another part of *inde*. Siberia.

independent *Tartary* and *Ussbeck Tartary* on the South, and *European Russia* and *Astracan* on the West. The chief Town *Tobolski*.

Town.

Tobolski.

Tobolski, is situate on the River *Tobol*, on the Confines of *Europe* and *Asia* in 57 Degrees 30 Minutes North Latitude, and 63 Degrees of East Longitude. The chief Rivers are, the *Oby*, the *Jenissa*, and *Lena*.

Rivers.

S. What is the Situation and Extent of *Persia*?

Persia.

M. Persia is situate between 25 and 45 Degrees of North Latitude, and between 45 and 67 Degrees of East Longitude, being 1200 Miles long, and almost as many broad, bounded by *Circassian Tartary*, the *Caspian Sea* and the River *Oxus*, which separates it from *Ussbeck Tartary*, on the North, by *India* on the East, by the *Indian Ocean*, the Gulphs of *Ormuz* and *Bossora* on the South, and by the *Turkish Empire* on the West. The chief Towns are *Ispahan*, *Schiras*, *Gombron*, *Mesched*, *Asterabat*, and *Tauris*.

Towns.

Ispahan.

1. *Ispahan*, the Capital of the Province of *Irac Agem*, and of the whole Kingdom of *Persia*, which is situate in 32 Degrees 30 Minutes North Latitude, and 50 Degrees East Longitude.

Schiras.

2. *Schiras*, the Capital of the Province of *Farsistan*, is situate in 30 Degrees North Latitude, and 53 Degrees East Longitude.

Gombron.

3. *Gombron*, the greatest Port-Town in *Persia*, is situate in the Province of *Farsistan*, at the Entrance of the Gulph of *Persia*, opposite to the Island of *Ormuz*, in 27 Degrees 30 Minutes North Latitude, and 55 Degrees 30 Minutes East Longitude.

Mesched.

4. *Mesched*, the Capital of the Province of *Chorassan*, situate in 36 Degrees of North Latitude, and 57 Degrees 30 Minutes East Longitude.

Asterabat.

5. *Asterabat*, the Capital of the Province of *Asterabat*, situate on the *Caspian Sea* in 37 Degrees North Latitude, and 54 Degrees 30 Minutes East Longitude.

Tauris.

6. *Tauris*, the ancient *Ecbatana*, situate in the Province of *Adirbeitzan*, in 38 Degrees 20 Minutes

nutes North Latitude, and 46 Degrees 30 Minutes East Longitude.

The chief Rivers in *Persia*, are those of *Kur* Rivers.
or *Cyrus*, *Arras* or *Araxes*, *Oxus*, and *Herat*.

The chief Mountains, *Caucasus*, of which *A-* Mountains.
rarat is a part, situate between the *Euxine* and *Persian* Seas; and Mount *Taurus* which runs cross *Persia* from *Turky* to *India*; the Branches whereof very much incumber this Kingdom, it being one of the Mountainous Countries in *Asia*, and hath at the same time scarce one navigable River.

S. What is the Situation and Extent of *Arabia*? Arabia.

M. *Arabia* is situate between 11 and 30 Degrees of North Latitude, and between 35 and 60 Degrees of East Longitude, being upwards of 1200 Miles in Length and 900 in Breadth, bounded by *Turky* on the North, the Kingdom and Gulph of *Persia* or *Bossora* on the East, the *Indian* Ocean on the South, and the red Sea which separateth it from *Africa* on the West, the North-West part of it between *Egypt* and *Palestine*, is denominated *Arabia Petrea*, the Middle of it *Arabia Deserta*, and the South *Arabia Felix*; but the Limits of any of them have never been exactly described. Arabia Petrea
Arabia Deserta
Arabia Felix.

The chief Towns are *Medina*, *Mecca*, *Mocha*, Towns.
Aden, *Muscat*, and *Bossora*.

1. *Medina*, remarkable for *Mahomet's* Tomb, Medina.
is situate in 24 Degrees 30 Minutes North Latitude, and 40 Degrees 40 Minutes East Longitude.

2. *Mecca*, situate in 21 Degrees, 20 Minutes Mecca.
North Latitude, and 43 Degrees 30 Minutes East Longitude, celebrated for the *Kaaba* or *Holy-House*, to which the *Mahometan* Nations go in Pilgrimage, and for being the Place of *Mahomet's* Nativity.

3. *Mocha* or *Moco*, is situate at the Mouth of Mocha.
the red Sea just within the Straits of *Babmandel*, in 13 Degrees of North Latitude and 45 Degrees of East Longitude; a considerable Port-Town, which supplieth all Nations almost with Coffee that groweth in the adjacent Country.

4. *Aden*,

Aden.

4. *Aden*, a Port-Town a little East of the Straits of *Babmandel*, in 12 Degrees of North Latitude, and 46 Degrees of East Longitude.

Muscat.

5. *Muscat*, a Port-Town at the Entrance of the Gulph of *Ormuz*, in 23 Degrees 30 Minutes North Latitude, and 58 Degrees of East Longitude.

Bossora.

6. *Bossora* or *Bassora*, a Port-Town situate on the West Side of the River *Euphrates* in 30 Degrees North Latitude, and 47 Degrees East Longitude.

Rivers.

There are no navigable Rivers in *Arabia*, but the *Euphrates* and *Tigris*, which unite their Streams in the Province of *Iraca Arabia*, and fall into the Gulph of *Persia* or *Bossora*, a little below the City of *Bossora*.

Mountains.

There are several Mountains, among which those of *Mount Sinai* and *Mount Horeb* in *Arabia Petraea* are the most remarkable.

S. What is the Situation and Extent of *Turkey* in *Asia*?

Turkey in Asia.

M. *Turkey* in *Asia*, is situate between 30 and 44 Degrees of North Latitude, and between 26 and 45 Degrees, of East Longitude, comprehending the Counties of 1. *Diarbeck*, the ancient *Mesopotamia*. 2. *Curdestan*, part of the ancient *Affyria*. 3. *Turcomania*, the ancient *Armenia*. 4. Part of *Georgia*, *Mengrelia*, and *Circassia*. 5. *Syria* and *Palestine*; and 6. *Natolia* or *Asia Minor*.

S. What are the chief Towns of *Turkey* in *Asia*?

Towns.

M. *Erzerum*, *Diarbec*, *Aleppo*, *Jerusalem*, *Damascus*, *Smyrna*, *Bursa*, *Tocat*, and *Trepisond*.

Erzerum.

1. *Erzerum*, the Capital of the Province of *Turcomania* or *Armenia*, is situate in 40 Degrees of North Latitude, and 41 Degrees of East Longitude.

Diarbec.

2. *Diarbec*, the Capital of the Province of *Diarbec* or *Mesopotamia*, is situate on the River *Tigris*, in 37 Degrees 30 Minutes North Latitude, and 42 Degrees East Longitude.

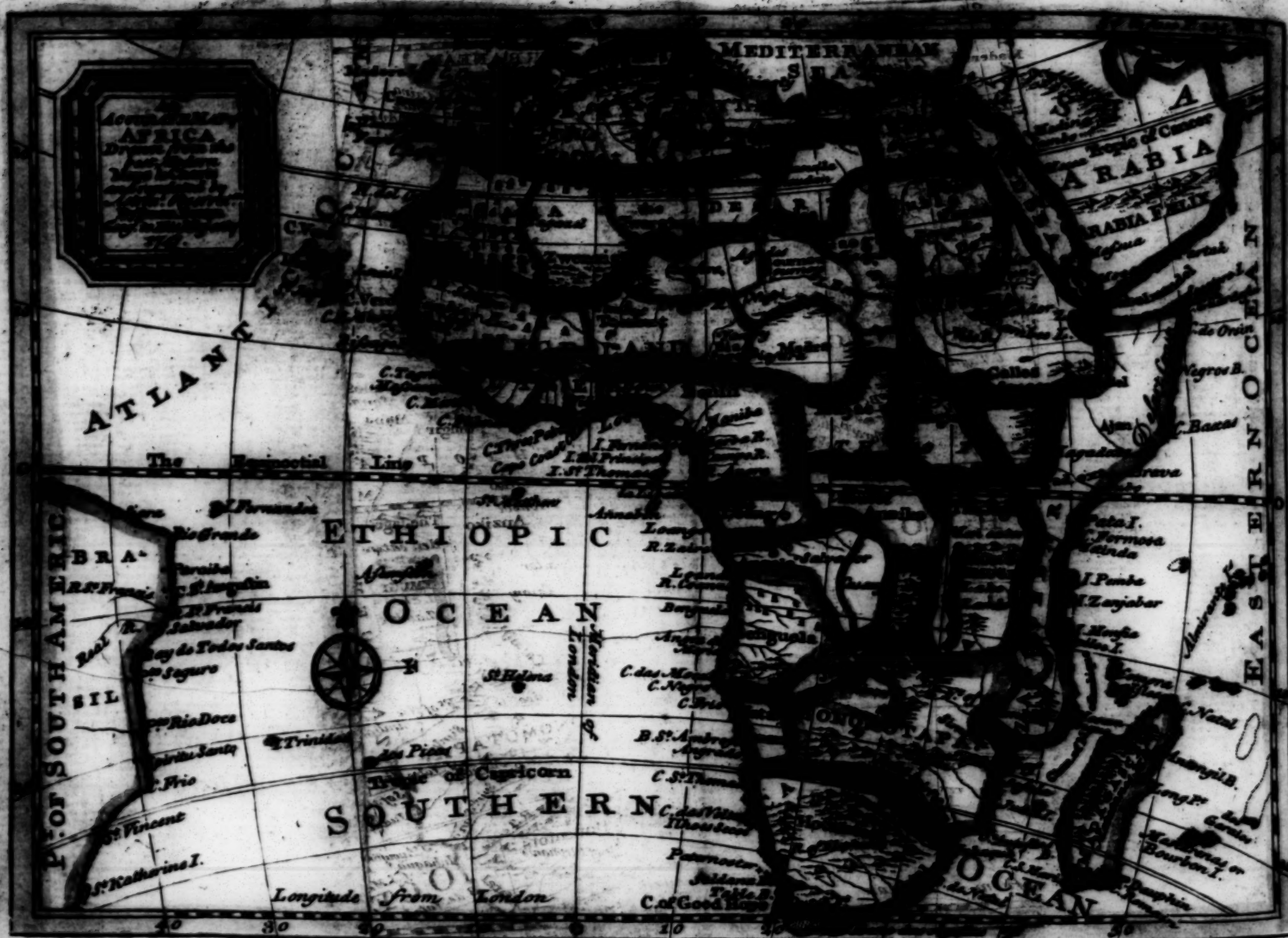
Aleppo.

3. *Aleppo*, the Capital of the *Beglerbelic* of *Aleppo*, is situate in 36 Degrees 30 Minutes North Latitude, and 37 Degrees 40 Minutes East Longitude.

Jerusalem.

4. *Jerusalem*, the Capital of *Palestine*, is situate in 32 Degrees North Latitude, and 36 Degrees of East Longitude.

5. *Da-*



J. Wheatley sculp.

5. *Damascus* or *Scham*, the Capital of *Syria*, is situate in 33 Degrees 15 Minutes North Latitude, and 37 Degrees 20 Minutes East Longitude. *Damascus.*

6. *Smyrna*, a Port-Town in the lesser *Asia*, situate on a Bay of the *Archipelago*, in 37 Degrees 30 Minutes North Latitude, and 28 Degrees of Eastern Longitude. *Smyrna.*

7. *Bursa* or *Prusa*, the Capital of *Bythinia* in the lesser *Asia*, is situate at the Foot of Mount *Olympus*, in 40 Degrees 30 Minutes North Latitude, and 29 Degrees of East Longitude. *Bursa.*

8. *Tocat*, the Capital of the Province of *Amasia* in the lesser *Asia*, situate in 41 Degrees 30 Minutes North Latitude, and 37 Degrees East Longitude. *Tocat.*

9. *Trepisond* or *Trapezond*, a Port Town of *Amasia* in the lesser *Asia*, situate on the *Euxine* Sea, in 42 Degrees 26 Minutes North Latitude, and 42 Degrees 20 Minutes East Longitude. *Trepisond.*

S. What are the chief Rivers and Mountains of *Turkey* in *Asia*?

M. The chief Rivers are, the *Tigris* and *Euphrates*. *Rivers.*

The Mountains are *Taurus*, *Anti-taurus*, *Caucasus*, *Ararat*, *Libanus*, Mount *Zion*, the Mountains about *Jerusalem*, and Mount *Olympus* in *Bythinia*. *Mountains.*

S. What is the Situation of *Astracan*?

M. The Kingdom of *Astracan* is Part of the *Russian* Dominions in *Asia*, and situate on the North Side of the *Caspian* Sea, between 45 and 50 Degrees of North Latitude, and between 51 and 57 Degrees of East Longitude. *Astracan.*

Astracan City, the Capital of the Kingdom, is situate on the River *Volga*, in 47 Degrees North Latitude, and 52 Degrees of East Longitude.

A F R I C A.

S. WHAT is the Situation and Extent of *Africa*?

M. *Africa* is situate between 37 Degrees of North Latitude and 35 Degrees of South Latitude, and between 18 Degrees West Longitude, and 51 Degrees East Longitude. Bounded on the North *Situation and Extent.*

by

by the *Mediterranean* Sea, which divides it from *Europe*, and by the *Red-Sea* and the *Indian* Ocean on the East, which divide it from *Asia*, by the Southern Ocean on the South, and by the *Atlantic* Ocean on the West, being about 4320 Miles long from North to South, and 4200 Miles broad from East to West.

Africa is surrounded by Seas on every Side, only joined to the Continent of *Asia* by the narrow Isthmus of *Suez*, (which is not 100 Miles over) on the North-East.

S. What Countries are comprehended in *Africa*?

Divisions of Africa.

M. 1. *Egypt*. 2. *Abyssinia* or *Ethiopia* Superior, in which *Nubia* may be comprehended. 3. *Abex*, *Anian* and *Zanguebar*, which Countries lie on the East Side of *Africa*. 4. *Monoemgi*, *Monomotopa*, and *Caffraria*, sometimes called *Ethiopia* Inferior, which Countries lie on the South of *Africa*. 5. *Congo*, *Angola*, and *Guinea*, which are situate on the South-West of *Africa*. 6. *Negroland*, *Zaara*, *Bildulgerid*, and the Empire of *Morocco*, which Countries lie in the middle, and on the North-West of *Africa*. And 7. The Coast of *Barbary*, running along the *Mediterranean* on the North of *Africa*, and comprehending the Countries of *Algiers*, *Tunis*, *Tripoli*, and *Barca*.

S. What is the Situation and Extent of *Egypt*?

Egypt.

M. *Egypt* is situate between 21 and 31 Degrees of North Latitude, and between 30 and 36 Degrees of East Longitude, being 600 Miles in length from North to South, and from 100 to 200 in breadth from East to West, bounded by the *Levant* or *Mediterranean* Sea on the North, by the *Red-Sea* which separates it from *Arabia* on the East, by *Abyssinia* on the South, and by the Desarts of *Barca*, on the West. The chief

Towns.

Towns *Grand Cairo*, *Alexandria*, *Rosetto*, *Damietta*, and *Suez*.

Cairo.

1. *Grand Cairo*, the Capital of *Egypt*, is situate in 30 Degrees of North Latitude, and 32 Degrees of Eastern Longitude.

Alexandria.

2. *Alexandria*, a great Port Town of the lower *Egypt*, is situate in 30 Degrees 40 Minutes North Latitude, and in 31 Degrees 15 Minutes East Longitude.

Rosetto.

3. *Rosetto*, is situate near the Mouth of the Western Branch of the *Nile*, in 31 Degrees of North Latitude, and in 31 Degrees 30 Minutes East Longitude.

4. *Da-*

4. *Damietta*, the ancient *Pelufium*, is situate on the most easterly Branch of the *Nile*, near its Mouth, in 31 Degrees of North Latitude, and 31 Degrees 30 Minutes East Longitude. *Damietta.*

5. *Suez* is a Port Town, situate at the North End of the *Red-Sea*, in 30 Degrees North Latitude, and 34 Degrees of East Longitude. *Suez.*

The only River in *Egypt* is the *Nile*, which runs thro' the middle of it from South to North, and annually overflows the Country towards the latter End of the Summer, whereby the Land is vastly enriched. *River.*

S. What are the chief Towns in *Abyssinia*, *Nubia* and *Abex*?

M. Dambea, *Dancala*, and *Matzuma*.

Towns.

1. *Dambea*, the Capital of *Abyssinia* or *Ethiopia* Superior, is situate on the Lake *Dambea*, in 15 Degrees of North Latitude, and 34 Degrees of East Longitude. *Dambea.*

2. *Dancala*, the Capital of *Nubia*, is situate on the River *Nile*, in 17 Degrees of North Latitude, and 33 Degrees 30 Minutes East Longitude. *Dancala.*

3. *Matzuma*, a Port Town, Capital of *Abex*, is situate on the Coast of the *Red-Sea*, in 17 Degrees of North Latitude, and 40 Degrees of East Longitude. *Matzuma.*

The only River of these Countries is the *Nile*, which rises in the Lake *Dambea*, in the Middle of *Abyssinia*, and having first taken a circular Course, runs due North through the middle of *Egypt*, and falls into the *Mediterranean* by several Channels. *Nile.*
Abyssinia is full of steep Mountains, from whence the Rain falling in Torrents when the Sun is vertical, occasions the overflowing of the *Nile*.

S. What are the chief Towns on the Eastern and Southern Coasts of *Africa*?

M. Adel, *Melinda*, *Mombaze*, *Mozambique*, *Sofala*, and the Town called the *Cape of Good-Hope*. *Towns.*

1. *Adel*, the Capital of the Country of *Anian*, situate in 8 Degrees North Latitude, and 44 Degrees of East Longitude. *Adel.*

2. *Melinda*, a Port Town of *Zanguebar*, the Capital of the Province of *Melinda*, and of all the Portuguese Settlements on the East Coast of *Africa*. *Melinda.*
c ca,

ca, situate in 3 Degrees South Latitude, and 39 Degrees East Longitude.

Mombaze.

3. *Mombaze*, situate in an Island on the Coast of *Zanguebar*, in the Mouth of the River *Cuavo*, in 4 Degrees 30 Minutes South Latitude, and 39 Degrees of East Longitude.

Mozambique.

4. *Mozambique*, the Capital of the Province of *Mozambique* in *Zanguebar*, situate in an Island in the Mouth of the River *Mozambique*, in 15 Degrees South Latitude, and 40 Degrees of East Longitude.

Sofala.

5. *Sofala*, situate on the Sea Coast, at the Mouth of the River *Sofala*, in 20 Degrees South Latitude, and 35 Degrees of East Longitude.

Cape.

6. The Cape of *Good-Hope*, situate near the most Southern Promontory of *Africa*, the Capital of the *Dutch* Settlements in *Caffraria*, or the Country of the *Hottentots*, in 34 Degrees 15 Minutes South Latitude, and 16 Degrees of East Longitude.

Rivers.

The chief Rivers on this Coast are those of *Zambeze*, *Santa Maria*, and *Delagoa*.

Guinea.

S. What are the chief Towns on the Coast of *Guinea*, and the South-West Part of *Africa*?

Towns.

M. Benguela, *St. Salvador*, *Loango*, *Benin*, *Whidah*, *Acra*, *St. George del Mina*, and *Cape Coast Castle*.

Benguela.

1. *Benguela*, the Capital of the Territory of *Benguela*, in the Kingdom of *Angola*, situate on the Sea Coast, at the Mouth of the River *Benguela*, in 11 Degrees South Latitude, and 14 Degrees of East Longitude.

St. Salvador.

2. *St. Salvador*, the Capital of the Kingdom of *Congo*, situate on the River *Lunde*, in 4 Degrees South Latitude, and 16 Degrees of East Longitude.

Loango.

3. *Loango*, the Capital of the Territory of *Loango*, and of the *Portuguese* Settlements on the South-West Coast of *Africa*, situate on a small Island in the Mouth of a River of the same Name, in 2 Degrees 30 Minutes South Latitude, and 14 Degrees of East Longitude.

Benin.

4. *Benin*, the Capital of the Kingdom of *Benin*, situate on the River *Formosa*, in 7 Degrees 30 Minutes North Latitude, and 5 Degrees of East Longitude.

5. *Whidah*,

5. *Whidah* or *Hidah*, the Capital of the Kingdom of *Whidah*, on the Slave Coast in *Guinea*, in 6 Degrees North Latitude, and 3 Degrees of East Longitude.

Whidah.

6. *Acra*, situate on the Gold Coast of *Guinea*, in 5 Degrees of North Latitude, and 40 Minutes East Longitude; where the *English* have a Factory.

Acra.

7. *St. George del Mina*, the Capital of the Dutch Settlements on the *Guinea* Coast, situate in 5 Degrees of North Latitude, and one Degree of Western Longitude.

Del Mina.

8. *Cape Coast-Castle*, the Capital of the *English* Settlements on the Coast of *Guinea*, situate in 5 Degrees North Latitude, under the Meridian of *London*.

Cape Coast.

The chief Rivers on this Coast are *Ambriſi*, *Zara*, *Cameron*, *Formoſa*, *Volta*, and *Leon*.

Rivers.

9. What are the Towns on the North-West Coast of *Africa*?

North-West Coast.

M. James Fort, *St. Louis*, *Tombut*, *Zanhaga*, *Tafilet*, *Fez*, *Morocco*, *Tangier*, *Tetuan*, *Arzilla*, and *Velez*.

Towns.

1. *James Fort*, the Capital of the *English* Settlements in *Negroland*, situate on a small Island in the Mouth of the River *Gambia*, in 14 Degrees of North Latitude, and 16 Degrees of West Longitude.

James Fort.

2. *St. Louis*, the Capital of the *French* Settlements in *Negroland*, situate in the Mouth of the River *Senegal*, in 16 Degrees North Latitude, and 16 Degrees 15 Minutes West Longitude.

St. Louis.

3. *Tombut*, the Capital of *Negroland*, situate in 14 Degrees 30 Minutes North Latitude, and 11 Degrees 20 Minutes West Longitude.

Tombut.

4. *Zanhaga*, the Capital of *Zaara*, situate in 23 Degrees 30 Minutes North Latitude, and 12 Degrees West Longitude.

Zanhaga.

5. *Tafilet*, the Capital of *Biledulgerid*, situate in 27 Degrees North Latitude, and 5 Degrees 30 Minutes West Longitude.

Tafilet.

6. *Fez*, the Capital of the Kingdom of *Fez*, and of the Empire of *Morocco*, situate on the River *Cebu*, in 33 Degrees 30 Minutes North Latitude, and 6 Degrees of West Longitude.

Fez.

Morocco.

7. *Morocco*, the Capital of the Kingdom of *Morocco*, situate in 32 Degrees of North Latitude, and 9 Degrees of West Longitude.

Tangier.

8. *Tangier*, a Port Town, situate at the Entrance of the Strait of *Gibraltar* in the Kingdom of *Fez*, in 35 Degrees 40 Minutes North Latitude, and 7 Degrees of West Longitude, formerly the Capital of *Mauritania Tingitana*.

Tetuan.

9. *Tetuan*, a Town of the Kingdom of *Fez*, situate within the Strait of *Gibraltar*, in 35 Degrees 40 Minutes North Latitude, and 6 Degrees 35 Minutes West Longitude.

Arzilla.

10. *Arzilla*, a Port Town and Fortrefs, situate on the Coast of *Fez* in the *Atlantic Ocean*, in 35 Degrees 40 Minutes North Latitude, and 6 Degrees 30 Minutes West Longitude, in the Possession of the *Portuguese*.

Velez.

11. *Velez*, a Port Town of the Kingdom of *Fez*, situate on the Coast of the *Mediterranean*, within the Strait of *Gibraltar*, in 35 Degrees 34 Minutes North Latitude, and 5 Degrees of West Longitude, in the Possession of the *Spaniards*.

Rivers.

The chief Rivers on the North-West Coast of *Africa* are the River *Niger*, the River *Grande*, the River *Gambia*, and the River *Senegal*: Whereof the three last are conjectured to be Branches of the River *Niger*. All these like the *Nile*, overflow the Country annually the latter End of the Summer, and render it fruitful. The chief Mountains are those of *Atlas*.

Mountains.

S. What are the chief Towns on the North of *Africa*, usually called the Coast of *Barbary*?

Barbary.

M. Oran, *Algiers*, *Tunis*, and *Tripoli*.

*Towns.**Oran.*

1. *Oran* is a Port Town and Fortrefs, situate in the Kingdom of *Algiers*, on the Coast of the *Mediterranean*, in 36 Degrees 30 Minutes North Latitude, under the Meridian of *London*, subject to the *Spaniards*.

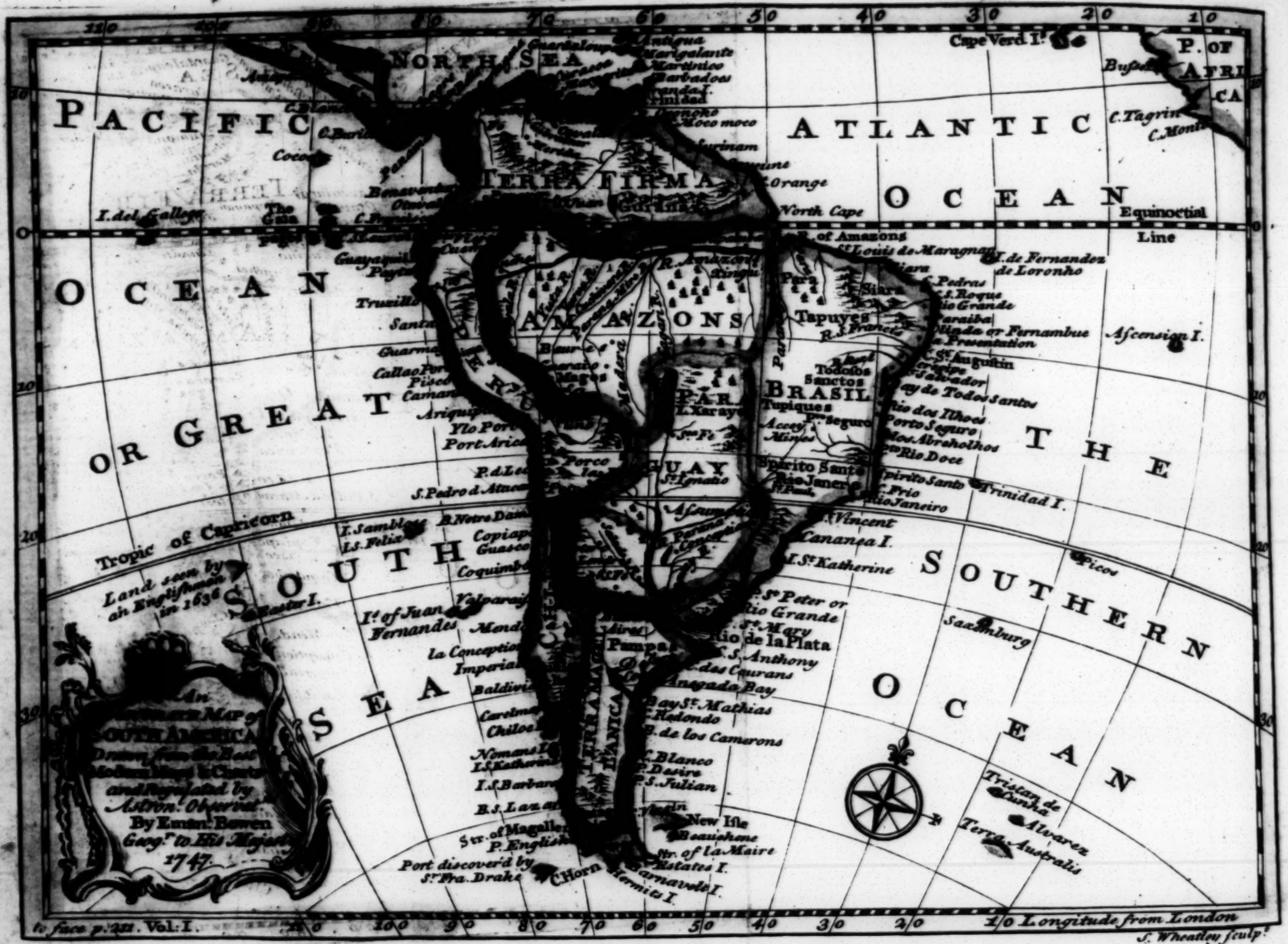
Algiers.

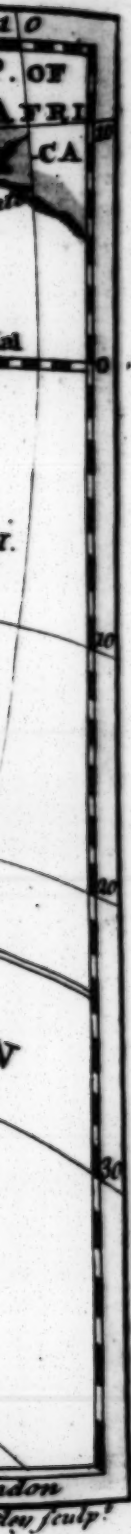
2. *Algiers*, the Capital of the Kingdom of *Algiers*, is situate on a fine Bay on the Coast of the *Mediterranean*, in 36 Degrees 40 Minutes North Latitude, and 3 Degrees 10 Minutes East Long.

Tunie.

3. *Tunis*, the Capital of the Kingdom of *Tunis*, is situate near a fine Lake, or rather a Bay of the *Mediterranean*, in 36 Degrees 30 Minutes North Latitude, and 10 Degrees East Longitude.

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Longitude from London.

An ACCURATE MAP of
NORTH AMERICA
Drawn from the best
Modern Maps
and Charts and
regulated by
Astron. Observat.
By **Eman. Bowen**
Geog. to His Majesty
1747.



S. Wheatley, sculp.

4. *Tripoli*, the Capital of the Kingdom of *Tripoli*, is situate on the Coast of the *Mediterranean*, in 33 Degrees 30 Minutes North Latitude, and 14 Degrees 30 Minutes East Longitude.

The chief Rivers on the Coast of *Barbary* are, the *Mukvia*, the *Laffran*, the *Major*, the *Guadil-barbar*, and the *Megrida*. The Mountains of *Atlas* run from East to West on the South of *Barbary*.

A M E R I C A.

S. WHAT is the Situation and Extent of *America*?

M. *America* the Western Continent, usually stiled the new World, on Account of the late Discovery of it to the Inhabitants of the Eastern Continent, is situate between 35 and 145 Degrees of Western Longitude, and between 80 Degrees North, and 58 Degrees of Southern Latitude, and consequently is 138 Degrees in length from North to South, which, reckoning 60 Miles to a Degree, makes 8280 Geographical Miles, or 9000 *English* Miles and upwards; but the breadth is very unequal; for at the Isthmus which joineth North and South *America*, it is not one hundred Miles over, and in other Parts both of North and South *America*, it is 3000 Miles wide; being bounded by Lands or Seas near the North Pole on the North: by the *Atlantic* Ocean, which separates it from the Eastern Continent, on the East; by another boundless Ocean on the South; and by the *Pacific* Ocean, usually called the *South-Sea*, which separates it from *China* and the *East-Indies* on the West.

S. What Countries are comprehended in this Quarter of the World?

M. *America* is usually divided into North and South; the North extends from *Porto-Bello* on the Isthmus of *Darien*, in 10 Degrees North Latitude, as far North as our Discoveries extend that Way, and perhaps to the North Pole. South *America* extends from *Porto-Bello*, and the North Coast of *Terra-Firma* to 58, or rather 57 $\frac{1}{2}$ Degrees of South Latitude.

S. What Countries are comprehended in North *America*?

M. 1. *Old Mexico*. 2. *New Mexico*, both subject to Spain. 3. *Florida* and *Canada*, which the Spaniards,

Spaniards, English, and French, all lay Claim to, and have possessed themselves of several Portions of these Territories. The *Spaniards* particularly claim the South-East Promontory, of which *St. Augustin* is the Capital, and the Western Part of *Florida* and *Canada*, both which they are possessed of. The *English* lay Claim to great Part of *Florida* and *Canada*, and are actually possessed of the East Coast of North America, which formerly went under the Name of *Florida*, for near two thousand Miles, and of great Part of *Canada* contiguous to *Hudson's-Bay*.

The *French* lay Claim to great Part of *Canada* and *Florida*, to which they have given the Names of *New France* and *Louisiana*, which lie between the *British* Plantations on the East, and the *Spanish* Territories on the West, and have actually possessed themselves of many Places on the Banks of the two great Rivers of *Mississippi* and *St. Lawrence*; but great Part of the inland Country is still possessed by the *Indians*, who are not subject to any of the Powers abovesaid.

There are also several large Islands in North America, subject to the same Powers that possess the Continent, which will be enumerated hereafter.

S. What Countries are contained in South America?

South America.

M. 1. *Terra Firma*. 2. *Peru*. 3. *Chili*. 4. *Amazonia*. 5. *La-Plata* or *Paragua*, all which are subject to *Spain*, and they lay Claim to, 6. *Patagonia*, the most Southern Division of South America, but neither the *Spaniards*, nor any other European Power have any Settlements here; but the Natives still enjoy their Freedom, as they do in many more of the inland Parts of this Division. 7. *Brasil*, subject to *Portugal*. 8. *Caen*, or *Equinoctial France*, subject to the *French*. And 9. *Surinam*, subject to the *Dutch*.

S. What is the Situation and Extent of Old Mexico?

Mexico.

M. Old Mexico, is situate between 9 and 30 Degrees of North Latitude, and between 8 and 115 Degrees of West Longitude, being upwards of 2000 Miles in length from the North-West to the South-East, and from 60 Miles to 1000 in breadth, bounded by *New-Mexico* and the North Sea on the North and North-East, by *Terra Firma* on the East, and by the Pacific Ocean on the South-West: Containing the Provinces of 1. *New Leon*. 2. *Pannio*. 3. *New Galicia*. 4. *Mexico Proper*. 5. *Cinaloa*. 6. *Culi-*

Division.

Culiacan. 7. *Xalisco.* 8. *Mechoacan.* 9. *Flascala.*
10. *Tabasco.* 11. *Yucutan.* 12. *Guatimalla.* 13.
Honduras. 14. *Nicaragua.* 15. *Costarica.* 16.
Veragua. And 17 *Chiapa.*

S. What are the chief Towns in *Old Mexico*?

M. 1. *Mexico.* 2. *Vera Cruz.* 3. *Acapulco.* Towns.
4. *Campeachy.* 5. *Granada.* And 6. *Amapalla.*

1. *Mexico*, the Capital of the Province of *Mexico City.*
Mexico Proper, and of all the *Spanish Territories*
in *North America*, is situate in the Middle of a
Lake, in 20 Degrees North Latitude, and 104
Degrees of West Longitude.

2. *Vera Cruz*, a Port Town in the Province of *Vera Cruz,*
Flascala, in the Gulph of *Mexico*, situate in 18
Degrees 30 Minutes North Latitude, and 100
Degrees West Longitude.

3. *Acapulco*, a Port Town of the Province of *Acapulco.*
Mechoacan, situate on a fine Bay of the *South-Sea*,
in 17 Degrees 30 Minutes North Latitude, and
102 Degrees of West Longitude.

4. *Campeachy*, a Port Town of the Province *Campeachy,*
of *Yucutan*, situate in 19 Degrees of North Lat-
itude, and 93 Degrees of West Longitude.

5. *Granada*, a Town in the Province of *Granada.*
Nicaragua, situate on the Lake of *Nicaragua*, in 11
Degrees North Latitude, and 89 Degrees of West
Longitude.

6. *Amapalla*, a Port Town of the Province of *Amapalla.*
Guatimalla, situate on a Bay of the Pacific Ocean,
in 12 Degrees 30 Minutes North Latitude, and
93 Degrees of West Longitude.

The Province of *New Mexico* is situate between *New Mexico.*
27 and 40 Degrees of North Latitude, and be-
tween 100 and 125 Degrees of West Longitude.
The chief Town *St. Fe*, situate on the North Ri- *St. Fe.*
ver, in 36 Degrees of North Latitude, and 109
Degrees of West Longitude.

S. What is the Situation and Extent of *Terra*
Firma, and what Provinces are comprehended in it?

M. *Terra Firma* is situate between the Equator *Terra Firma,*
and 12 Degrees of North Latitude, and between 62 *Situation.*
and 83 Degrees of West Longitude, being bound-
ed by the North Sea, and Part of the *Atlantic Ocean*,
on the North; by the River *Oronoque*, which se-
parates it from *Guiana* or *Caribiana*, on the East;

GEOGRAPHY, &c.

by *Peru* and the Country of the *Amazons* on the South, and by *Veragua* a Province of *Mexico*, and the Pacific Ocean, on the West; comprehending

Provinces.

1. The Province of *Terra Firma Proper*, or *Darien*. 2. *Carthagena*. 3. *St. Martha*. 4. *Rio de la Hacha*, and the *Caracaos Coast*. 5. *Venezuela*. 6. *Comana*. 7. *New Andalusia*. 8. *New Granada*. And 9. The Province of *Popayan*.

Towns.

S. What are the chief Towns in *Terra Firma*?

Panama.

M. 1. *Panama*, the Capital of *Terra Firma Proper*, situate on a fine Bay of the Pacific Ocean, in 9 Degrees of North Latitude, and 82 Degrees of West Longitude.

Porto Bello.

2. *Porto-Bello*, situate in the Province of *Darien*, or *Terra Firma Proper*, on a Bay of the North Sea, in 10 Degrees North Latitude, and 83 Degrees of West Longitude.

Carthagena.

3. *Carthagena*, the Capital of the Province of *Carthagena*, situate on a Peninsula near the North Sea, in 77 Degrees of West Longitude, and 11 Degrees of North Latitude.

St. Martha.

4. *St. Martha*, a Port Town, the Capital of the Province of *St. Martha*, situate on the Coast of the North Sea, in 11 Degrees 45 Minutes North Latitude, and 74 Degrees 30 Minutes West Longitude.

Maracaibo.

5. *Maracaibo*, situate in the Province of *Venezuela*, on the Lake *Maracaibo*, in 10 Degrees 45 Minutes North Latitude, and 70 Degrees West Longitude.

Port Cavallo.

6. *Porto Cabela* or *Cavallo*, a Port Town on the *Caracaos Coast*, situate in 11 Degrees North Latitude, and 67 Degrees 30 Minutes West Long.

Laguaira.

7. *Laguaira*, a Port Town on the *Caracaos Coast*, in 11 Degrees North Latitude, and 66 Degrees 20 Minutes West Longitude.

St. Fe.

8. *St. Fe de Bagota*, the Capital of *Granada*, situate in 4 Degrees North Latitude, and 73 Degrees West Longitude.

Rivers.

The chief Rivers in *Terra Firma* are those of the River *Grande*, *Magdalena*, and *Oronoco*; and in this Province begins that Chain of Mountains called the *Andes* or *Cordelera*, which run through the middle of South America, from North to South: The Mountains which run along the Province

Mountains.

vince

vince of *Darien* or *Terra Firma Proper*, also between the North and South Sea, are exceeding high and steep.

S. What is the Situation and Extent of *Peru*?

M. *Peru* is situate in South *America*, between *Peru.*
the Equator and 25 Degrees of South Latitude,
and between 60 and 82 Degrees of South Longi-
tude, being upwards of 1500 Miles in length,
and about 600 in breadth, and comprehending the
three great Provinces or Audiences of *Quitto*, *Lima*, *Provinces,*
and *Los Charcas*.

The chief Towns, *Lima*, *Cusco*, *Quitto*, *Potosi*, *Towns.*
Arica, and *Payta*.

1. *Lima*, the Capital of *Peru*, is situate on the *Lima.*
Banks of the River *Lima* 6 Miles East of the Paci-
fic Ocean, in 12 Degrees of South Latitude, and
76 Degrees of West Longitude.

2. *Cusco*, the Capital of *Peru* during the Reigns *Cusco.*
of the *Indian* Emperors, is situate in 13 Degrees
of South Latitude, and 70 Degrees of West Lon-
gitude.

3. *Quitto*, the Capital of the Province of *Quitto*, *Quitto.*
is situate in 30 Minutes South Latitude, and 78
Degrees of West Longitude.

4. *Potosi*, situate in the Province of *Los Charcas*, *Potosi.*
in 22 Degrees of South Latitude, and 67 Degrees
of West Longitude.

5. *Arica*, a Port Town of the Province of *Los* *Arica.*
Charcas, situate on the Coast of the Pacific Ocean,
in 18 Degrees 20 Minutes South Latitude, and
70 Degrees 20 Minutes West Longitude.

6. *Payta*, a Port Town of the Province of *Payta.*
Quitto, situate on the Coast of the Pacific Ocean
in 5 Degrees South Latitude, and 80 Degrees of
West Longitude.

S. What is the Situation and Extent of the
Province of *Chili*?

M. *Chili*, is situate between 25 and 45 De- *Chili.*
grees of South Latitude, and between 75 and 85
Degrees of West Longitude, bounded by *Peru* on
the North, by *La Plata* on the East, by *Patagonia*
on the South, and by the Pacific Ocean on the
West, being 1200 Miles in length, but scarce 200
in breadth. The chief Towns are, *St. Jago*, *Co-* *Tocat.*
quimbo, *Baldivia*, and *Imperial*.

St. Jago.

1. *St. Jago*, the Capital of the Province, situate 6 Miles West of the Mountains of *Andes*, in 34 Degrees of South Latitude, and 77 Degrees of West Longitude.

Coquimbo.

2. *Coquimbo*, a Port Town, situate on the Pacific Ocean, at the Mouth of the River *Coquimbo*, in 30 Degrees South Latitude, and 75 Degrees of West Longitude.

Baldivia.

3. *Baldivia*, a Port Town, situate on a Bay of the Pacific Ocean, in 40 Degrees South Latitude, and 80 Degrees of West Longitude.

Imperial.

4. *Imperial*, a Port Town, situate on an Island formed by two Rivers, 9 Miles East of the Pacific Ocean, in 39 Degrees of South Latitude, and 80 Degrees of West Longitude.

Patagonia.

The Province of *Patagonia*, the South Division of South *America*, extends from 36 Degrees to 57 Degrees 30 Minutes South Latitude, comprehending the Island *Del Fogo*: But here are no Towns or Settlements of *Europeans*, the *Indians* still possess this Country, though the *Spaniards* pretend to be Sovereigns of it.

S. What is the Situation and Extent of the Province of *La Plata* or *Paraguay*?

La Plata.

M. *La Plata* or *Paraguay*, is situate between 12 and 36 Degrees of South Latitude, and between 50 and 75 Degrees of West Longitude, being bounded by the Country of the *Amazons* on the North, by *Brasil* on the East, by *Patagonia* on the South, and by *Peru* and *Chili* on the West, being upwards of 1500 Miles in length from North to South, and almost as much in breadth; and contains the Countries of *La Plata Proper*, *Paraguay*, *Tucuman*, *Guayra*, *Parana*, and *Uragua*. The chief Towns *La Plata*, *Buenos Ayres*, *St. Jago*, and *Assumption*.

*Provinces.**Towns.**La Plata.*

1. *La Plata*, the Capital of the Province of *La Plata*, so named from the vast Quantities of Silver dug out of the neighbouring Mines, is situate in 22 Degrees 30 Minutes South Latitude, and 66 Degrees 30 Minutes West Longitude.

Buenos Ayres.

2. *Buenos Ayres*, situate near the Mouth of the River *Plata*, 50 Leagues West of the Atlantic Ocean, in 36 Degrees of South Latitude, and 60 Degrees of West Longitude.

3. *St.*

3. *St. Jago*, situate in 28 Degrees 40 Minutes South Latitude, and 67 Degrees West Longitude. *St. Jago.*

4. *Assumption*, situate near the Confluence of the Rivers *La Plata* and *Uragua*, in 34 Degrees 20 Minutes South Latitude, and 60 Degrees of West Longitude. *Assumption.*

S. What are the chief Rivers and Mountains in the Province of *La Plata* or *Paraguay*?

M. The Rivers are, *La Plata*, *Paraguay*, and *Uragua*. The chief Mountains are those of the *Andes*, esteemed the highest in the World, which separate *La Plata* from *Peru* and *Chili* on the West, and another Chain of Mountains which divide *La Plata* from *Brasil* on the East. *Rivers.*
Mountains.

Amazonia is situate in South America, between the Equator and 10 Degrees of South Latitude, and between 58 and 80 Degrees of West Longitude. In this Country the *Spaniards* have no considerable Town, and very few Colonies. The River *Amazon*, which runs through it from West to East, is one of the largest Rivers in the World, and annually overflows its Banks like the *Nile*, when the Sun is vertical. *Amazonia*

These are all the Dominions on the Continent of America, subject to the Crown of Spain. There are also a great Number of Islands in the American Seas subject to that Crown, of which *Cuba*, *Hispaniola*, *Porto Rico*, *Trinity*, and *Margaretta* are the chief. *Spa. Islands,*

1. *Cuba*, situate in the Atlantic or American Ocean, East of the Gulph of *Mexico*, between 20 and 23 Degrees of North Latitude, and 74 and 87 Degrees of Western Longitude, 12 Miles South of the Continent of *Florida*, being about 800 Miles in length from East to West, and generally between 70 and 80 Miles broad. The chief Towns *St. Jago*, and the *Havana*. *Cuba Situation*
Towns.

1. *St. Jago*, the Capital of the Island, situate on a Bay of difficult Access, on the South-East of the Island, in 20 Degrees of North Latitude, and 76 Degrees 30 Minutes West Longitude. *St. Jago.*

2. *Havana*, the most considerable Port Town in the Island, where the Galleons rendezvous on their Return to Europe; a very secure Harbour, well defended by Forts and Batteries, and the Access. *Hava.*
cess

cess to it exceeding difficult, situate in 23 Degrees of North Latitude, and 82 Degrees 30 Minutes West Longitude.

Hispaniola.

2. *Hispaniola*, situate in the *Atlantic* or *American* Ocean, about 300 Miles North of the Continent of *Terra Firma*, and 50 Miles East of the Island of *Cuba*, between 18 and 20 Degrees of North Latitude, and between 67 and 74 Degrees of West Longitude, being about 420 Miles in length from East to West, and 120 broad; but the North-West Part of this Island is in the Possession of the *French*. The chief Town of the *Spanish* Territories is,

Towns.

St. Domingo.

1. *St. Domingo*, the Capital of the Island of *Hispaniola*, situate on a fine Harbour, on the South Coast of the Island, of difficult Access, and well defended by Forts, lying in 18 Degrees 20 Minutes North Latitude, and 70 Degrees of West Longitude. This City was built by *Columbus*, the celebrated Discoverer of *America*, and named *Domingo*, in Memory of his Father *Dominic*, and the whole Island for many Years was called *St. Domingo*.

Petit Guaves.

2. *Petit Guaves*, the Capital of the *French* Settlements on this Island, is a Port Town situate on a fine Bay, at the West End of the Island in 18 Degrees 5 Minutes North Latitude, and 76 Degrees of West Longitude.

Porto Rico.

3. *Porto Rico*, situate in the *Atlantic* Ocean, in 18 Degrees of North Latitude, and between 64 and 68 Degrees of West Longitude, 60 Miles East of *Hispaniola*, being 120 Miles long, and 60 broad. The chief Town, *St. John de Porto Rico*, is situate on the North Side of the Island, in 18 Degrees of North Latitude, and 65 Degrees of West Longitude. The Access to it very difficult, and defended by strong Forts.

Trinidad.

4. The Island of *Trinidad* or *Trinity*, situate in the *American* Ocean, near the Coast of *New Andalusia* in *Terra Firma*, about 80 Miles North of the River *Oronoco*, being about 90 Miles long, and 60 broad. The chief Town *St. Joseph*,

Margaretta.

5. The Island of *Margaretta*, situate in the *American* Ocean, 60 Miles North of *New Andalusia* in *Terra Firma*, in 64 Degrees of West Lon-

Longitude, and 11 Degrees 30 Minutes North Latitude, being 50 Miles long and 24 broad.

There are also the *Pearl Islands* in the Bay of *Panama*, and a Multitude of other small Islands both in the North and South Sea, which are subject to *Spain*.

S. What is the Situation and Extent of *Brasil*?

M. *Brasil*, the only Country of *America* subject to the Crown of *Portugal*, is situate between the Equator and 35 Degrees of South Latitude, and between 35 and 60 Degrees of West Longitude, bounded by the *Atlantic Ocean*, and the River *Amazon* on the North, by the *Atlantic Ocean* also on the East, by the River *Plate* on the South, and by the *Spanish* Province of *Paragua* and the Country of the *Amazons* on the West, being upwards of 2500 Miles in length from North to South, and from 100 to 500 broad, and containing the following Provinces or Captainships, viz. *Paria*, *Marignan*, *Siara*, *Parai-ba*, *Tamara*, *Pernambuco*, *Bahia*, *Ilheos*, *Segura*, *Spirito Sancto*, *Rio de Janeiro*, *St. Vincent*, and that of *Del Rey*. The chief Towns being *St. Salvador*, *St. Sebastian*, *Spirito Sancto*, and *St. Vincent*.

1. *St. Salvador*, the Capital of the Captainship of *Bahia*, and of the whole Territory of *Brasil*, is situate on a capacious Bay of the *Atlantic Ocean*, called *Bahia de todos Sanctos*, or the Bay of *All-Saints*, in 12 Degrees South Latitude, and 40 Degrees of West Longitude.

2. *St. Sebastian*, situate in the Province of *Rio de Janeiro*, on the *Atlantic Ocean*, at the Mouth of the River *Janeiro*, in 23 Degrees 30 Minutes South Latitude, and 42 Degrees of West Longitude.

3. *Spirito Sancto*, in the Province of *Spirito Sancto*, situate on the Coast of the *Atlantic Ocean*, in 20 Degrees of South Latitude, and 41 Degrees 30 Minutes West Longitude.

4. *St. Vincent*, the Capital of the Province of *St. Vincent*, situate in 24 Degrees South Latitude, and 47 Degrees 20 Minutes West Longitude.

The chief Rivers in *Brasil* are those of *La Plata*, the *Amazons*, and *Rio Janeiro*.

S. Please

GEOGRAPHY, &c.

S. Please to describe the Situation and Extent of the *British Colonies and Plantations in America*, and enumerate the several Provinces.

British Colonies.

M. The *British Colonies* which are contiguous, lie on the Eastern Coast of North *America*, which, on the first Discovery, was denominated *Florida*, and run or trend (according to the Sea Term) from the South-West, in 30 Degrees North Latitude, to the North-East, in 50 Degrees of North Latitude, being about 1500 Miles in length, and from 100 to 300 Miles in breadth. There is a Part of *Canada* also contiguous to *Hudson's Bay*, subject to *Great Britain*, and planted by *British Colonies*; and the Continent of *Eskimaux*, sometimes called the *Terra Labrador* and *New Britain*, was acknowledged to be the Property of the *British Crown* by the *French*, at the Treaty of *Utrecht*, Anno 1713; but neither the *English* or any other Nation have yet planted any Colonies here.

Provinces.

The Countries already planted, to begin at the South-West, are, 1. *Georgia*. 2. *South Carolina*. 3. *North-Carolina*. 4. *Virginia*. 5. *Maryland*. 6. *Pensilvania*. 7. The two *Jersys*. 8. *New-York*. 9. *New-England*, in which I include *Rhode-Island*, *Connecticut*, and *New-Hampshire*; tho' these are distinct Governments from the *Massachuset Colony*, which is properly *New-England*. 10. *New Scotland* or *Acadie*. And 11. The *British Colonies and Settlements on Hudson's-Bay*.

S. Which are the principal Islands subject to the Crown of *Great-Britain* in *America*?

British American Islands.

M. 1. *Newfoundland*. 2. *Cape Breton*. 3. *Jamaica*. 4. *Barbadoes*. 5. *St. Christophers*. 6. *Antego*. 7. *Nevis*. 8. *Montserrat*. 9. *Barbadoes*, and 10. *Dominica*. 11. The *Bermuda* or *Summer Islands*. 12. *Providence*, and some of the neighbouring *Bahama Islands*. 13. The Island of *Ruaten* in the Gulph of *Honduras*, lately possessed and fortified by *Great Britain*: All which are actually planted: They lay claim also to the Islands of *St. Lucia* and *St. Vincent*, and that of *Tabago*; but these are not planted yet.

S. Which

S. Which are the chief Towns in the *British* Plantations on the Continent.

M. 1. *Frederica*. 2. *Charlestown*. 3. *Wil-* Towns.
liamsburg. 4. *Annapolis* in *Maryland*. 5. *Phila-*
delphia. 6. *Burlington*, 7. *New-York*. 8. *New-*
port. 9. *Boston*. 10. *Annapolis* in *Acadie*, and
11. *Nelson Fort*.

1. *Frederica*, situate on the Island of *St. Si-* *Frederica*.
mons in the Mouth of the River *Alatamaha*, in 31
Degrees of North Latitude, and 81 Degrees 30
Minutes West Longitude; 60 Miles North of the
Spanish Town of *St. Augustin*.

2. *Charlestown*, Capital of both *Carolinas*, *Charlestown*.
situate on a Peninsula, formed by *Ashley* and *Cow-*
per Rivers on the Coast of the *Atlantic* Ocean, in
32 Degrees 30 Minutes North Latitude, and 79
Degrees of West Longitude.

3. *Williamsburg*, Capital of *Virginia*, situate in *Williamsburg*.
James County, between *James* River and *York*
River, in 37 Degrees 20 Minutes North Latitude,
and 76 Degrees 30 Minutes West Longitude.

4. *Annapolis*, Capital of *Maryland*, situate in *Annapolis*.
39 Degrees 25 Minutes North Latitude, and 78
Degrees of West Longitude.

5. *Philadelphia*, Capital of *Pensylvania*, situate *Philadelphia*.
on the Rivers *Delawar* and *Schoolkill*, in 40 De-
grees 30 Minutes North Latitude, and 74 De-
grees of West Longitude.

6. *Burlington*, Capital of the *Ferseys*, situate *Burlington*.
on the River *Delawar*, in 40 Degrees 40 Mi-
nutes North Latitude, and 74 Degrees of West
Longitude.

7. *New-York*, Capital of the Colony of *New-* *New-York*.
York, situate on an Island in the Mouth of *Hud-*
son's River, in 41 Degrees North Latitude, and
72 Degrees 30 Minutes West Longitude.

8. *Newport*, Capital of *Rhode* Island and *Pro-* *Newport*.
vidence Plantation, situate in 41 Degrees 25 Mi-
nutes North Latitude, and 70 Degrees 30 Minutes
West Longitude.

9. *Boston*, Capital of *New-England*, situate on *Bost.n.*
a spacious Bay of the *Atlantic* Ocean, defended
by Forts and Platforms of Guns on the little
Islands which lie at the Entrance of the Har-
bour, situate in 42 Degrees 24 Minutes North
Latitude

Latitude, and 70 Degrees 20 Minutes West Longitude.

Annapolis.

10. *Annapolis*, Capital of *New Scotland* or *Acadie*, having a fine Harbour well defended by a strong Fort, and situate in 45 Degrees of North Latitude, and 64 Degrees of West Longitude.

Nelson Fort.

11. *Nelson Fort*, situate in *Canada* on the Coast of *Hudson's Bay*, in 57 Degrees of North Latitude, and 91 Degrees of West Longitude.

S. What are the chief Towns in the *British American Islands*?

Towns in the
British American Islands.

M. 1. *Placentia*. 2. *St. John's* in *Newfoundland*. 3. *Louisbourg* in *Cape Breton*. 4. *St. Jago de la Vega*, or *Spanish Town*. 5. *Port-Royal*, and 6. *Kingston* in *Jamaica*. 7. *Bridge-Town* in *Barbadoes*. 8. *Basseterre*, and 9. *Charles Fort* in *St. Christopher's*, and 10. *St. John's* in *Antego*.

Placentia.

1. *Placentia*, situate on a fine Bay at the South End of the Island of *Newfoundland*, in 48 Degrees of Western Longitude.

St. John's.

2. *St. John's*, a Port Town of *Newfoundland*, situate on the South-East Part of the Island, in 48 Degrees North Latitude, and 55 Degrees of West Longitude.

Louisburg.

3. *Louisburg*, Capital of the Island of *Cape Breton*, a Port Town, situate at the South End of the Island, in 45 Degrees 40 Minutes North Latitude, and 61 Degrees of West Longitude.

St. Jago.

4. *St. Jago de la Vega*, or *Spanish Town*, Capital of the Island of *Jamaica*, situate in 18 Degrees 20 Minutes North Latitude, and 76 Degrees 30 Minutes West Longitude.

Port-Royal.

5. *Port-Royal*, a most secure and capacious Harbour and Fortrefs in *Jamaica*, the usual Rendezvous of the *English Fleet* in the *American Seas*, situate in the South-East Part of the Island, about 12 Miles South of *St. Jago*.

Kingston.

6. *Kingston*, situate on the North Side of the Harbour of *Port-Royal* in *Jamaica*, most frequented by the Merchants of any Place in the Island.

Bridge-Town.

7. *Bridge-Town*, Capital of the Island of *Barbadoes*, situate on a fine Bay in the South Part of

of the Island, in 13 Degrees North Latitude, and 59 Degrees of West Longitude.

8. *Bassierre*, a Port Town and Fort on the *Bassierre*.
Island of *St. Christopher's*, situate on the South
Side of the Island, in 17 Degrees 30 Minutes
North Latitude, and 62 Degrees of West Longi-
tude.

9. *Charles Fort*, a Port Town in *St. Christo- Charles Fort*.
pher's, situate on the South Side of the Island, 7
Miles West of *Bassierre*.

10. *St. John's*, the chief Town of the Island *St. John's*.
of *Antegoa*, situate on a capacious Harbour in the
North-West Part of the Island, in 17 Degrees 30
Minutes North Latitude, and 62 Degrees of West
Longitude.

8. What are the Countries claimed by the
French on the Continent of *America*?

M. 1. The greatest Part of *Canada* and *Flo- French Colo-*
rida, situate between the Gulph of *Mexico* and *nies, Canada*
Hudson's Bay in *North America*; but they are *and Florida*.
possessed only of some Settlements on the Rivers
St. Lawrence and *Mississippi*.

2. The Island of *Caen*, and Part of the Con- *Caen*.
tinent opposite to it in *South America*, usually call-
ed *Equinoctial France*, lying between the Equator
and 5 Degrees of North Latitude.

Quebec, the chief Town of the *French* Planta- *Quebec Town*.
tions in *North America*, is situate on the River
St. Lawrence, in 47 Degrees 35 Minutes North
Latitude, and 74 Degrees of West Longitude.

Caen, the Capital of the *French* Settlements in *Caen Town*.
South America, is situate on a small Island of the
same Name, and on the Continent of *South Ame-*
rica, in 5 Degrees North Latitude, and 52 De-
grees of West Longitude.

8. What are the chief *American* Islands belong-
ing to *France*?

M. 1. *Martinico*, situate in 14 Degrees of *French Ame-*
North Latitude, and 61 Degrees of West Lon- *rican Islands*.
gitude. *Martinico*.

2. *Guadalupe*, situate in 16 Degrees 30 Mi- *Guadalupe*.
nutes North Latitude, and 61 Degrees of West
Longitude.

3. *Hif-*

Hispaniola.

3. *Hispaniola*, of which they possess the North-West Part; the chief Town *Petit Guaves*, described already in treating of *Spanish America*.

S. What Countries are the *Dutch* possessed of in *America*?

*Dutch
Colonies.
Surinam.*

M. Surinam is the only Colony the *Dutch* have upon the Continent, which is situate between 5 and 8 Degrees of North Latitude, and between 55 and 60 Degrees of West Longitude, having the *Atlantic Ocean* upon the North and East, and the *French Colony of Caen* on the South. The chief Town

*Surinam
Town.*

Surinam, situate in 7 Degrees North Latitude, and 55 Degrees 30 Minutes West Longitude.

*Dutch Islands
Curassaw, &c.*

The *Dutch* are also possessed of *Curassaw*, *Aruba*, and *Bonaire*, near the Coast of *Terra Firma*, and of *Saba*, *Eustatia*, and some other small Islands of the *Carribees*. The *Danes* possess the little Island of *St. Thomas*, one of the *Carribees*.

Danish Island.

Of the SOLAR SYSTEM according to COPERNICUS.

S. **A**T the Beginning of this Discourse you promised to give me some Idea of Astronomy, which I should now attend to with great Pleasure.

M. As to the Science of Astronomy in all its Parts, tho' it is both pleasant and useful, it may perhaps be too intricate and laborious for you to enter upon at present. I will therefore content myself with endeavouring to give you a general Notion of the *Copernican System*, without entering at all into the abstruse Parts of the Science.

The Earth we live upon, has been generally thought to be the Center of the Universe, and to be fixt and immoveable. *Pythagoras* indeed among the Ancients taught the contrary; but his Opinion for want of being thoroughly canvassed by learned and ingenious Men, grew into Disrepute, and was for many Centuries totally neglected. About 250 Years ago it was again revived by *Copernicus*, a Native of *Thorn* in *Prussia*;

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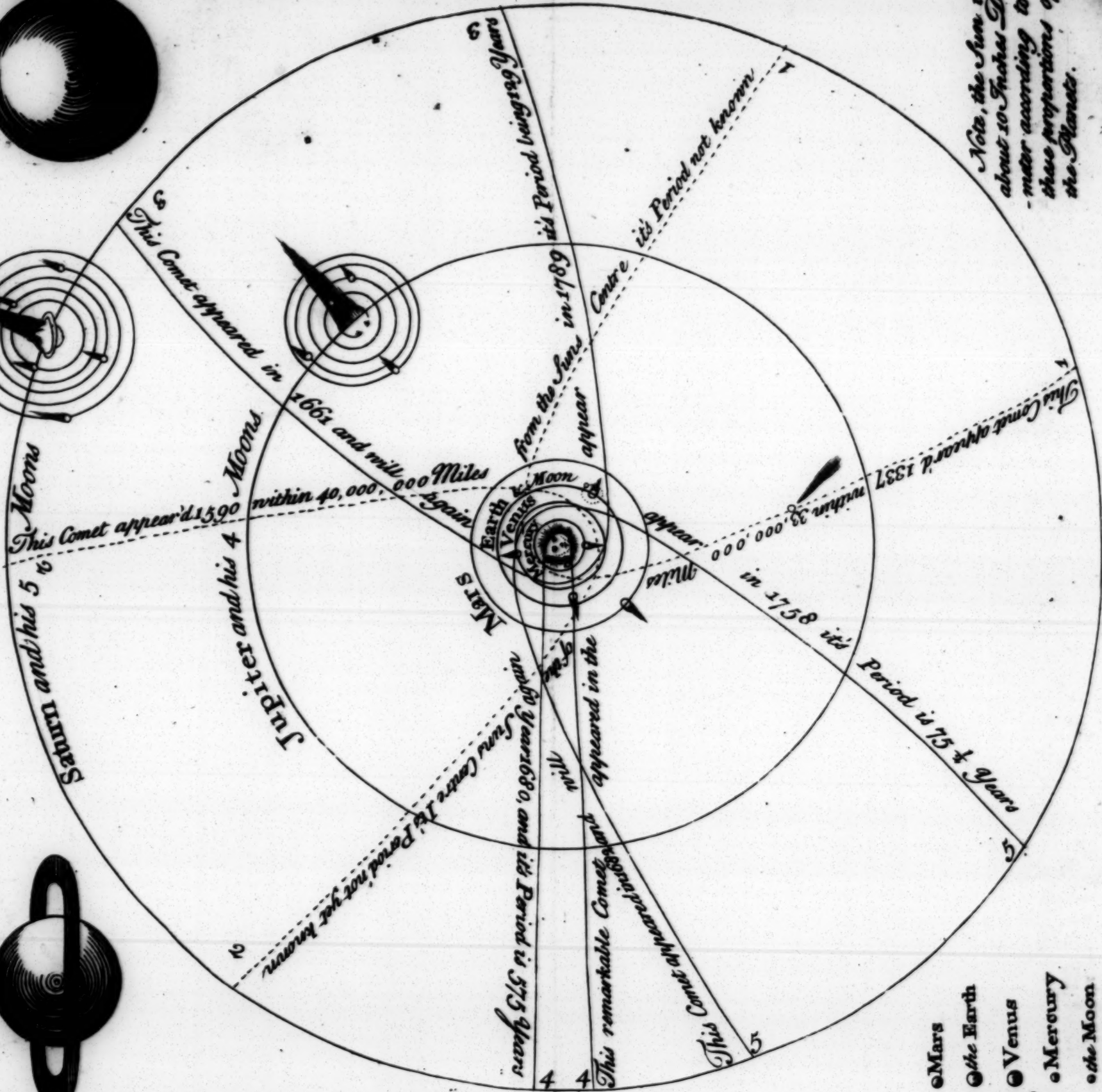
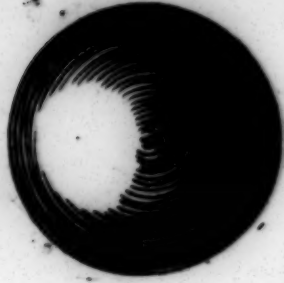
The SOLAR SYSTEM with the Orbits of 5 remarkable COMETS.

In this Scheme the Orbits of the Planets are drawn according to their mean distances from the Sun, and the Planets themselves in the proportions they bear to each other.

Saturn



Jupiter



- Mars
- the Earth
- Venus
- Mercury
- the Moon

Note, the Sun is about 10 Inches Diameter according to these proportions of the Planets.

sia; and is of late, by our great *Newton*, established on such clear and solid Principles, that it is now universally received.

This System is disposed in the following manner. The Sun is placed in the Center, from whence it never moves. But from some Observations made on its Spots, it is found to turn round on its own Axis, from West to East in about 25 Days. Round about him at unequal Distances six opaque spherical Bodies continually revolve: These are called the primary Planets. That which is nearest to the Sun is called *Mercury*; the next *Venus*; then our Earth; the next beyond is *Mars*; after him *Jupiter*; and the most distant of all is *Saturn*. *Saturn*, *Jupiter*, and *Mars*, are called superior Planets, because their Circuits are beyond the Earth's Orbit; *Mercury* and *Venus* are called inferior Planets, because their Circuits are within that Orbit.

Besides these, there are discovered in this System ten other Bodies, which move about some of these primary Planets in the same manner, as they move round the Sun. These are called secondary Planets. The most conspicuous of them is the Moon, which moves round our Earth; four move in like manner round *Jupiter*, and five round *Saturn*.

The same Planet is not always equally distant from the Sun; but if the Distance of the Earth from the Sun be divided into ten equal Parts, the mean Distance of *Saturn* from the Sun will be 95 such Parts, of *Jupiter* 52, of *Mars* 15, of *Venus* 7, and of *Mercury* 4. Now the Distance of the Earth from the Sun is found to be about 76 Millions of *English* Miles. If therefore you multiply one tenth Part of this Distance, which is about 7600000 Miles, by 95, it will give you the Distance of *Saturn* from the Sun, in *English* Miles; if by 52, it will give you the Distance of *Jupiter*; if by 15, of *Mars*; if by 7, of *Venus*; and if by 4, of *Mercury*.

But from a round Calculation, the Distance of each Planet from the Sun in *English* Miles is about

<i>Mercury</i> _____	32	} Millions of Miles.
<i>Venus</i> _____	59	
<i>Earth</i> _____	76	
<i>Mars</i> _____	123	
<i>Jupiter</i> _____	424	
<i>Saturn</i> _____	777	

The Distance of the Moon from the Earth is about 30 of the Earth's Diameters, or 240 Thousand Miles. Its Proportion
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to the Earth in Magnitude is as 5 to 258; that is, it is more than 50 times less than the Earth. The Sun is about a Million of times bigger than the Earth.

The Diameters of the Sun, the Earth, and each of the Planets, in *English* Miles, are nearly as follows:

<i>Saturn</i>	67,900	} Miles.
<i>Jupiter</i>	81,200	
<i>Mars</i>	4,144	
<i>Earth</i>	7,900	
<i>Moon</i>	2,175	
<i>Venus</i>	7,900	
<i>Mercury</i>	2,460	
<i>Sun</i>	764,300	

All these Planets, both primary and secondary, being opaque Bodies, and receiving all their Light from the Sun, as well as making their great Revolutions round him, are for these Reasons looked upon as Dependents on him, and make up altogether what is called the Solar System.

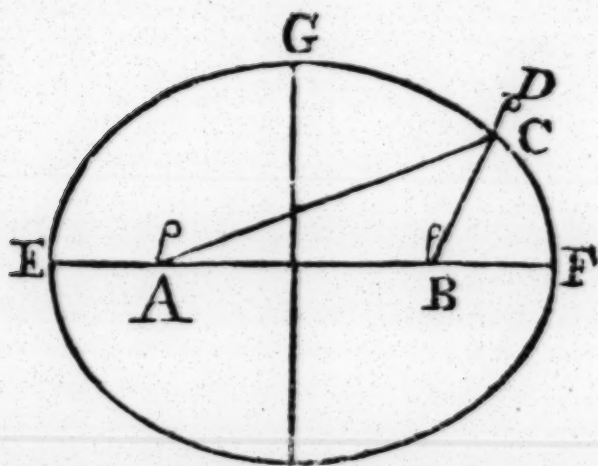
All these Planets move one Way, from West to East; and of the primary Planets, the most remote is longest in finishing its Course round the Sun. The Period of *Saturn* falls short only 16 Days of 29 Years and a half. The Period of *Jupiter* is 12 Years wanting about 50 Days. The Period of *Mars* is within 43 Days of 2 Years. The Revolution of the Earth is one Year. The Period of *Venus* is performed in about 224 Days and an half, and of *Mercury* in about 88 Days. Such of these Bodies as revolve round their own Axis, perform that Revolution in the following times. The Sun in something more than 25 Days. *Mars* in one Day and 40 Minutes. The Earth in 23 Hours 56 Minutes. And *Jupiter* in 10 Hours.

The Moon revolves about her Axis in the same time that she makes her Course round the Earth, which is a Month; so that her Inhabitants have but one Day throughout the Year. It is very probable, that *Mercury* and *Saturn* also revolve round their own Axes, as all Parts of their Surfaces cannot otherwise receive the Light and Heat of the Sun, which in all Probability are as necessary and convenient to them, as we find them to be to the Earth. The Certainty of this Revolution in the other Planets is proved by the Appearance and Disappearance of certain Spots on their Surfaces, which rising first on one Side or Edge of the Planet's Disk, move by Degrees to the Middle, and so on till they reach the opposite Edge,

Edge, where they set and disappear: And after they have been hid for about the same Space of Time that they were visible, they again appear to rise in or near the same Place as they did at first. Now by reason of *Mercury's* Nearness to the Sun, and of *Saturn's* great Distance from him, no Observations of this kind have hitherto been made on them, and therefore their diurnal Motion, or Revolution round their own Axis, though probable, is not yet absolutely determined.

As the Ecliptic Line is the Orbit or annual Path of the Earth, so each Planet hath its proper Orbit, whose Plane differs some few Degrees from the Plane of the Orbit of the Earth; and to a Spectators Eye placed in the Center, would intersect or cut the Earth's Orbit at two opposite Points or *Nodes*. To represent this more plainly to your Imagination, suppose, says Mr. *Watts*, as many Hoops as there are Planets, thrust through with several strait Wires, and thereby joined in different Places to the Hoop that represents the Plane of the Ecliptic, *i. e.* the Earth's Orbit; and then let those Hoops be turned more or less obliquely from the Plane of the Ecliptic: For all the several Orbits or Paths of the Planets do not cross or intersect the Ecliptic in the same Point, nor at the same Angles; but their Nodes or Intersections of the Ecliptic are in different Parts of the Ecliptic, and also make different Angles with it.

Each of the primary Planets moves round the Sun in a Line which forms an Ellipsis, which I will here show you how to describe.



Fix upon any Plane two Pins, as at A and B. To these tie a String ACB somewhat longer than their Distance from

from one another. Then apply a third Pin D in the Double of the Thread, so as to hold it strained, and in that manner carrying this Pin about, the Point of it will describe an Ellipsis. If through the Points AB the strait Line EABF be drawn, and terminated in the Points E and F, this is the longest Line that can be drawn within the Figure, and is called the greater Axis of the Ellipsis. The Line GH, drawn perpendicular to this Axis EF, so as to pass thro' the middle of it, is called the lesser Axis. The two Points A and B are called Focuses. Now each primary Planet moves round the Sun in a Line of this kind, the Place of the Sun being in one of the Focuses. Suppose A to be the Place of the Sun, then E is the Point wherein the Planet will be nearest to the Sun, and at F it will be most remote. The Point E is called the Perihelion of the Planet, and F the Aphelion. In G and H the Planet is said to be in its middle or mean Distance, because the Distance AG or AH is truly the middle between AE the least, and AF the greatest Distance.

Of the six *primary Planets*, it hath not been observed that more than three are attended with *Secondaries, Moons, or Satellites*, viz. the *Earth, Jupiter, and Saturn*.

The Moon is a secondary Planet to the Earth, and performs her Revolution round it, in somewhat less than 28 Days, at about thirty Diameters of the Earth's distance from it; and in the Space of a Year is carried along with the Earth round the Sun.

* *Jupiter* has four Satellites attending him. The first or innermost of which performs its Revolution in about 1 Day $18\frac{1}{2}$ Hours, at a Distance from the Center of that Planet equal to about $5\frac{1}{3}$ Semidiameters of *Jupiter's* Body. The next Satellite revolves round *Jupiter* in about 3 Days $13\frac{1}{2}$ Hours, at the Distance from *Jupiter* of about 9 of that Planet's Semidiameters. The third performs its Period nearly in 7 Days $3\frac{1}{2}$ Hours, at the Distance of about $14\frac{2}{5}$ Semi-diameters. The fourth, which is the outermost, makes its Period in about 16 Days $16\frac{1}{2}$ Hours, at the Distance of about $15\frac{1}{3}$ Semi-diameters.

Saturn has five Satellites attending him, which perform their Periods round him as follows. The innermost is distant about $4\frac{1}{2}$ of *Saturn's* Semi-diameters, and revolves round him in about 1 Day $21\frac{1}{3}$ Hours. The next is distant about $5\frac{1}{2}$ Semi-diameters, and makes its Period in 2 Days $17\frac{2}{3}$ Hours. The third is about 8 Semi-diameters distant, and performs its Revolution in near 4 Days $12\frac{1}{2}$ Hours. The fourth is near $18\frac{2}{3}$ Semi-diameters distant, and moves round *Saturn* in about

15 Days $22\frac{2}{3}$ Hours. The outermost is removed to the Distance of 56 Semi-diameters, and makes its Revolution in about 79 Days $7\frac{2}{3}$ Hours. Besides these Satellites, there belongs to *Saturn* another Body of a very singular Kind. This is a shining, broad, and flat Ring, which encompasseth the Planet round about, without adhering in any Place to its Body. But what Laws this Ring is subject to, or what Uses it may serve, are yet unknown.

The Reason for taking such particular Notice of the Distance of the primary Planets from the Sun, and of the secondary Planets from their respective Primaries, is this; these several Distances are requisite to be known, in order to apprehend more clearly the Excellency of the *Copernican* System; according to which, the Motions of all the Planets, both Primary and Secondary, are regulated by one general Law, viz.

The Squares of the periodical Times of
the $\left\{ \begin{array}{l} \text{Primary} \\ \text{Secondary} \end{array} \right\}$ Planets are one to another, as the Cubes
of their Distances from the $\left\{ \begin{array}{l} \text{Sun,} \\ \text{Center of their Primary.} \end{array} \right.$

Far beyond this Solar System are placed the fixed Stars, at such an immense Distance, that the best Telescopes represent them but as Points: They are called fixed Stars, because from all Ages they have not been observed to change their Situation. Hence, says Mr. *Wells*, it is usual to denote the Place of any of the intermediate Celestial Bodies, by assigning what Part of the Sphere of the fixed Stars they appear to us to be *in*, or more properly *under*. And accordingly it is usual to distinguish that Tract of the Sphere of the fixed Stars, under which all the Planets move, by the Asterisms or Constellations that lie in that Tract; which being fancied to represent several Things, are therefore called *Signs*; and because the Things represented by them are most of them $\dagger$ *Zodia*, or Animals, hence all this Tract is stiled the *Zodiac*. Now the *Orbit*, wherein the Earth performeth its annual Period (and which the Sun seemeth to move round every Year) runneth under the very middle of the *Zodiac*; whence this middle Part of the *Zodiac* is of special Note in Astronomy, and is therefore distinguished by a peculiar Name, being called the *Ecliptic*. This, as well as the whole *Zodiac*, is divided into twelve Parts, distinguished by the *Constellation* or *Sign*, to which each Part was formerly assigned. The Names and Characters of the said Signs are as follows.

Q 3

Aries,

$\dagger$ A Greek Word, signifying living Creatures.

<i>Aries.</i>	<i>Taurus.</i>	<i>Gemini.</i>	<i>Cancer.</i>	<i>Leo.</i>	<i>Virgo.</i>	<i>Libra.</i>
♈	♉	♊	♋	♌	♍	♎
<i>Scorpio.</i>	<i>Sagittarius.</i>		<i>Capricornus.</i>	<i>Aquarius.</i>		<i>Pisces.</i>
♏	♐		♑	♒		♓

From the Observations of those who have endeavoured to find the Parallax of the Earth's Orbit, it may be demonstrated, that the nearest of the fixed Stars are at least 100,000 Times farther from us, than we are from the Sun. Nay so inconceivable is the Space betwixt us and them, that Astronomers have computed the Distance of *Sirius*, or the Dog-Star, which is thought the nearest, to be no less than 2,200000,000000 Miles, *i. e.* two Billions and two hundred thousand Millions of Miles. So that a Cannon-Ball in its swiftest Motion, would be above six hundred thousand Years in travelling to it.

If a Spectator was placed as near to any fixed Star as we are to the Sun, that Star would in all Probability appear to him as big as the Sun appears to us; and our Sun would seem no bigger than a fixed Star. Since the Sun therefore differeth in nothing from a fixed Star, why may not the fixed Stars be so many Suns, and every Star be supposed the Center to a System of inhabited Planets and Worlds like ours? For who can conceive that all those noble and majestic Globes were only intended as Lights or Ornaments to this diminutive Ball which we inhabit?

But these grand Objects! these amazing Systems! their Numbers, Motions, Magnitudes! are much too vast and too sublime for the Capacity of the human Mind to form an adequate Conception of them. Yet let me hope that you will so contemplate them, as to raise and kindle in your Heart, Love, Praise, and Adoration to the supreme Creator.

P A R T IV. C H R O N O L O G Y A N D H I S T O R Y.

Governor. Pupil.

G. **H**ITHERTO, my young Pupil, I have confined myself to such Instructions as may be stiled Preliminary, and were intended to prepare you for Studies of a higher Nature. It now remains that I enter upon the more important Part of my Task; to principle your Mind with sound Knowledge, to form you to Wisdom and Virtue, and guide you thro' the Paths of Learning and the Sciences. May I flatter myself with the same ready Attention here, the same Desire to learn and improve, as I have all along experienced in the Course of the Lessons already given you?

P. Doubtless you may; for in our several Conversations together, you have frequently intimated, that the Subjects then handled, tho' useful in themselves, yet chiefly merited Attention, as preparatory to other Things of greater Moment and Consequence. This Consideration made me listen to you with Pleasure, and I have waited impatiently for the Time when I was to enter upon more serious Studies.

G. I am pleased to find you so well disposed. You discover a Judgment and Understanding much above your Years, and as I plainly see that my past Instructions have not been wholly unprofitable, I proceed with the greater Chearfulness. And now that I am to lead you regularly thro' the most important Branches of human Learning, I shall begin with giving you Directions for that Study, which above all others conduceth to make a Man knowing, prudent, and virtuous. For this is the capital Point in Education, and what ought to be established as the Ground-Work of all our other Improvements, if we mean that they shall be either profitable to ourselves,

or those with whom we converse. And indeed when the Principles of Virtue and Prudence are once thoroughly settled in the Mind, there will be no Difficulty in furnishing it with other useful Parts of Knowledge. For the Obstructions commonly met with in conducting Youth thorough the Sciences, are owing for the most part to a Disgust, or want of Relish and Inclination. But a Mind, that is well seasoned with worthy and commendable Sentiments, will hardly give Way to Impressions so hurtful and injurious to itself.

P. I am perfectly satisfied of the Truth of what you say; nay, and have often reflected within myself, that the Anxiety my Parents discovered about my Progress in Study, must proceed from their knowing it to be for my Good. I had observed them tender and careful of me in every thing, afflicted when I was sick or in Pain, and pleased when I behaved well, so as to deserve Commendation from others. All this led me to conclude, that my Profit was their chief Aim in every thing they did relating to me. I am therefore delighted to hear you now mention a Study, that will serve to make me more knowing and prudent, and by convincing me that it is for my own Advantage to pursue Learning and Instruction, conquer any Reluctance that may still hang about me, and add Spurs to my Industry. But what Study do you mean?

G. I mean the Study of History.

P. Of History! How does that tend to make one knowing and virtuous?

G. Have Patience: these things must be unfolded by Degrees, that you may see Step by Step the Advantages to be derived from this Branch of Learning, and comprehend thoroughly the many valuable Purposes to which it serves.

P. I am not wholly a Stranger to History; for I often take Pleasure in reading by myself what is related of the ancient Empires, especially of the *Greeks* and *Romans*, and am tolerably well acquainted with most of their great Men.

G. So much the better: you will relish the more the Lessons I am to give you upon this Subject. For as I shall only remind you of Facts you know already, and accompany them with Reflections which probably did not occur to you in reading; you will no doubt be pleased to view them again in new Lights, and surrounded with quite new Circumstances. It will be no Reflection upon your Judgment, if I suppose that Wars, Battles, and the shining Exploits of the Heroes of Antiquity, have hitherto seemed most worthy of your Attention. It is natural for these Things to leave a strong Im-

Impression upon young Minds; nor ought we to wonder at it, since even Men of riper Years are very apt to be misled by them. How many admire the Characters of *Alexander* and *Julius Cæsar*, as the most illustrious in ancient Story, purely on Account of the many Victories they gained, and the great military Renown they left behind them! They never consider them as the Authors of Misery to Thousands, as laying waste Countries out of Wantonness and Ambition, spreading Desolation where-ever they came, and depriving Multitudes of what they held most dear and valuable. These, I say, are Reflections, that often escape the more wise and knowing; much less are they to be expected from young Minds, dazzled with the Lustre of their great Actions. I therefore readily excuse you, if in reading the Lives of these renowned Commanders, and others mentioned in History, you have passed such a Judgment upon Men and Things, as was natural to your Age, and the yet imperfect State of your Understanding. But it is now Time to remove these Prejudices, and teach you to distinguish between what is really valuable in a Character, and what deserving of Censure; that while you do Justice to Abilities, Valour, and Prudence, as Talents in themselves worthy of Esteem, you may not fail to condemn the Misapplication of them. For how different is the Man, who employeth great Qualifications in advancing the Cause of Virtue, and promoting the Happiness of Mankind, from him who makes them subservient to the Gratification of his own Vices and Passions, and by his superior Abilities is only led to do the greater Mischief? But besides correcting the wrong Notions you may have formed by an over-hasty Decision, and conducting your Judgment aright with regard to past Transactions; it is also my Business to instruct you, how you are to manage the Study of History, that it may furnish you with Maxims of Prudence and Wisdom for the Conduct of Life, supply Motives to Virtue, and beget a Detestation of Vice.

P. You lay before me a very agreeable Prospect, and recommend a Part of Knowledge than which nothing can appear more amiable. Nay, I begin already to view Things with other Eyes than formerly, and am impatient to hear your Directions for the Prosecution of a Study, from which I am like to derive so many Advantages.

G. Nor shall you wait long for the Satisfaction you desire. It were Injustice to deny giving all possible Assistance to one, who discovereth so high a Relish for these Studies, and so uncommon a Capacity of Improvement. I shall begin therefore

fore with observing, that History ought to precede most other Parts of Learning, and prepare the Way for them. It is remarkably level to the Capacities of Youth, and suited to the Make and Constitution of their Minds. For the reading of History serveth not only to instruct, but also to entertain; and the great Secret of Education lieth, in knowing how to render Learning agreeable, that the Mind may find in it something inviting and captivating, and be drawn to the Pursuit of it from Liking and Inclination. Besides, no Study is better adapted towards exciting Curiosity, which is but an Appetite after Knowledge, and therefore ought carefully to be cherished. Consider then, my dear Pupil, that by reading History, you will enrich your Memory with a great Variety of agreeable and useful Facts, which while they gratify your Curiosity, will at the same time contribute to form your Heart and Understanding. Reflect only upon your own Mind, and the Inclinations you therein feel. When any new and uncommon Object is presented to you, how impatient are you to examine all its Parts, and be informed of its Nature and Use? You take a Pleasure in extending your Acquaintance among your Companions, and learning all their Diversions. This is a commendable Inclination, and highly deserving of Encouragement. All I want is, to direct this Bent aright, and apply it to noble and worthy Pursuits. If the limited Acquaintance you have in the World, the Objects that surround you within so small an Extent, and some minute Transactions of present Times, furnish Matter of Inquiry and Amusement, and are sufficient to excite your Curiosity: how much greater Delight may you reasonably propose to yourself, in extending the Bounds of this Knowledge, by taking a View of the Pursuits, Employments, and Inclinations of Men of all Ages and Conditions; by travelling into distant Nations, traversing the vast Regions of the Universe, and carrying your Researches back thorough the long Series of Ages which have succeeded one another since the Creation of the World? These great Advantages you will attain by the Study of History. It layeth open to you all Countries, Times, and Transactions, and maketh you in a manner, an Eye-witness to the astonishing Changes and Revolutions that have from time to time happened in the World. By perusing the Records of past Ages, we carry ourselves back to the first Original of things, and enter upon a new Kind of Existence. We see the World rising out of nothing, behold how it was governed in its Infancy, how overflowed and destroyed in a Deluge of Water, and again
re-

repeopled. We trace the first Institution and Establishment of Kingdoms and Common-Wealths, observe how they rose, flourished, and decayed, and enter into a kind of Intimacy and Correspondence with the several great Men who contributed to these mighty Revolutions. And here it is chiefly, that by taking a View of the Actions and Behaviour of those that have gone before us, and examining into their Atchievements, Virtues, and Faults, the Mind comes to be furnished with prudent Maxims and Reflections, and is enabled to form wise and unerring Rules for the Conduct of Life, both in a private and publick Capacity.

P. I should be glad to be informed in what Manner these Maxims and Regulations of Life are to be got from the reading of History, that I may know how to apply it with more Profit.

G. This is an ample Subject, were I to handle it in its full Extent; but I shall confine myself at present to some important Reflections, such as will point out in the most obvious Manner what you desire to know. And first, as History is a Representation of Mankind, in all the various Circumstances and Conditions of Life; and lays before us their Characters, Counsels, Designs, and the Results of them; this apparently tends to the Enlargement of the Understanding, and will prove the best Security against the Prejudices and false Impressions Men are apt to contract from Education, and the prevailing Vices of the Age in which they live. It is almost impossible for young Minds, not to receive a strong Tincture from the Manners and Opinions of those with whom they converse. And if Riches, Honours, and the Splendor of a publick Life, are the grand Objects of Pursuit, and draw after them the Applause of Mankind, it is easy to conceive what Effect this will have, and how early we shall begin to give way to the Impressions of Ambition and Avarice. We see great Court paid to Men of Wealth and Power, they are flattered and extolled by all that approach them, and are so far the Objects of universal Esteem, that the rest of Mankind seem ambitious of sharing their Favour, and pride themselves in being of the Number of their Friends. Hence we are led to look upon that as really valuable, which we see every Body set a Value upon; and to affix Ideas of Worth and Dignity to these external Advantages of Life, that make no Part of, nor depend upon ourselves. Now by looking into the Transactions of past Ages, we shall be best enabled to correct these mistaken Notions, and form a true Judgment of what is deserving of Admiration and Praise. For History presenteth us with many
Examples

Examples of Men, who made a mighty Noise in the World, were highly honoured in their Lives, and passed through the greatest Dignities, but are now covered with Infamy and Reproach : while others, in the calm Enjoyment of a private Life, without any thing of that external Pomp which dazzles vulgar Minds, were the Delight of all that knew them, and have left behind them a Name grateful to Posterity. The Reason is plain. It is not a Man's Station, but the Virtues which adorn his Station, that recommend him to the Approbation of the Disinterested and Wise. And therefore, if you are ambitious of a rational and lasting Esteem, the Experience of former Times will teach you to aspire, not so much after Places of Rank and Distinction, as those Accomplishments which will enable you to pass thorough Life with Dignity and Applause. For thus adorned, you cannot even in a private Station be without Honour ; and if called to publick Employments, must acquire accumulated Praise. Reflect then within yourself, whether it is not one of the most important Lessons of human Life, thus to arm the Mind against popular Errors, and the insinuating Language of the Passions ; and dispose it to hearken to the calm Voice of Reason and Truth. For thus will Men know how to pass a sound Judgment upon great and good Actions, and finding that Virtue and Probity are the only Way to solid and true Renown, will begin with establishing these as the Foundation of their after Conduct.

And as History in this Manner directs to the Pursuit of what is truly great and Praise-worthy, so will it prove the best Guide to conduct us through all the Intricacies of Life. For here we shall see what Measures and Counsels make the Issues of things fortunate, and what kind of Behaviour it is, that involves the Authors of it in Ruin. Above all we shall be taught to be diffident of ourselves, and to guard against our Passions as our most dangerous Enemies. For there is a certain Impotence of Mind, which, by making Men Slaves to the present prevailing Inclination, not only works Havock and Destruction in Families, but hath often laid whole Countries and Kingdoms desolate. And the Examples of this kind, which frequently occur in History, are most likely to put Men upon their Guard, and make them sensible of the great Importance of Continence and Moderation. It is the first Part of Wisdom, says a celebrated Poet, not to be a Fool ; and in like manner, it is the first Part of Virtue to strengthen the Mind against the Attacks of Vice, and secure all the Avenues by which it might make its Approaches. A Man
who

who has attained to a thorough Command over himself, and knows when to indulge, and when to repress his Desires, builds his Happiness on a firm and unshaken Foundation; and by establishing Peace within, secures a Tranquillity not subject to be ruffled by the Storms and Sallies of Passion. These and such like Maxims of Prudence delineated in History, and which the reading of it often suggests, will teach you to begin with yourself betimes, to take an Account of your own Mind, its Inclinations, Appetites, and Desires; that you may thereby establish that Subordination of its Powers to Reason, that entire Harmony of Affections, which is the Source of Virtue, and a well-regulated Life. And here let me observe to you, that by this means you will not only be qualified to acquit yourself with Applause in every Character, when you come to enter upon the greater Scenes of Life; but will be also reconciled to such present Accidents and Occurrences, as may hitherto perhaps have given you no small Mortification. To illustrate my Meaning by a familiar Instance. You have Parents that are extremely indulgent, and every Day give Proofs of their Love and Affection for you, and yet they do not think fit to gratify you in all your Desires. When you ask for new Cloaths, the Demand is not always granted; and if a youthful Vanity prompts you to aspire after every Piece of Finery that prevails among those of your Age, they now and then check the growing Inclination, and you are obliged to put up with a Refusal. On these occasions, you are sometimes no doubt greatly disgusted, and tempted to think the Behaviour of your Parents harsh, unreasonable, and severe. But when by the Study here recommended, you see the ill Consequences of a Man's not being used early to Opposition and Contradiction; that thereby ill Habits are apt to grow upon him, and he becomes quite unfit for the Practice of that Self-denial and Restraint, for which there is so frequent Occasion in Life; you will then own and approve the Wisdom of your Parents, in accustoming you betimes to this Virtue, and think it a Happiness, that there is already some Foundation laid for that Command and Mastery over yourself, which it must henceforward be one great Aim of your Life to acquire.

P. Indeed you here propose an Example, that leaves a very strong Impression upon my Mind; and had this Reflection ever occurred to me before, it might have prevented many Mortifications and Heart-burnings, that were for the time at least very irksome to bear.

G. It

G. It is well that you begin already to be convinced of these Truths. Experience and Observation will I doubt not contribute to root them deeply in your Mind. But to return to our Subject. As from what has been already said you see, that History best teaches what is honourable and becoming in all the various Stations of Life, and how a Man may acquit himself with Dignity, if Fortune smiles upon him, and recommends him to Places of Credit and Power : so will it give you the truest Insight into the Instability of human things, and thereby prepare you for those Revolutions and Changes, which in the Course of Life may happen. For when you look back into the Annals of past Ages, you see not only particular Men and Families experience these Alterations, but even mighty Kingdoms and potent Empires have undergone the same Fate. *Greece* and *Rome*, heretofore famous for their invincible Armies, renowned Commanders, and the Extent of their Dominions, are now brought to a Level with other Nations, yea sunk into the most abject State of Slavery. The Arts and Sciences that flourished in so eminent a Degree among them, and spread their Reputation so far, are in a great Measure dispersed into other Countries, and have contributed to raise them out of the Obscurity in which they were long involved. And if great and powerful States are not exempt from these Changes, well may we expect them in the Fortunes of particular Men. And how useful must that Study be, which not only teacheth us to acquit ourselves well, upon any sudden Elevation and Success ; but also arms us against the adverse Accidents of Life, so that no Reverse of Fortune shall be able to break the Harmony of our Minds ? For here we meet with many Examples of Men, who after supporting publick Stations with Honour, have shone out no less illustrious in private Life : others again, sinking suddenly from Riches to Poverty, have by their Behaviour added a Dignity to their low and depressed Condition. These are the Models which History lays before you, and by following these you will make yourself great, wise, and esteemed, in every Sphere of Life. If called to publick Employments, you will know how to fill them with Lustre ; and being well apprized of the Instability of human Affairs, will not suffer any Attachments to grow upon you, that by a Reverse of Fortune might destroy the Balance within. A Mind rightly constituted, is not intoxicated with Prosperity ; but still looking forward, and foreseeing the Possibility of a Change, disposes itself to submit without Murmuring or Regret.

I have one Observation more to make before I leave this Subject, and it is : That History acquaints us with the different Characters of Men, and lays before us their Views, Interests, and Designs. By this Means we become instructed in the several Windings and Labyrinths of the Human Heart, and may be said to enter into the Commerce of the World, before we meddle with the Business and Transactions of it. And of how great Advantage this may be, in the future Conduct of your Life, will not need many Words to explain. Were you sent abroad into the World quite a Stranger to the Manners and Customs of it, and unacquainted with the Dispositions and Characters of Mankind, you would be liable to be deceived in every Instance, and could not attain the Capacity of judging in difficult Circumstances and Conjectures, but by Experience of Errors past. For being a Stranger to Deceit yourself, you would not suspect it in others, and by laying your Heart open to all without Distinction, would give selfish and designing Men an Opportunity of drawing you into their Snares. Now History is in this Case a safe and sure Teacher ; for there, without Hazard to ourselves, we are made wise by the Experience of others. We see the Passions of Mankind, their interfering Interests, and all the Artifices by which they impose upon one another. We are taught to be upon our Guard against Flattery, to shun the Contagion of Vice, to disclaim all Commerce with the Dissolute and Abandoned, and associate only with the Wise and Good. Tell me whether these are not Advantages you ought to covet, and whether they do not make the Study of History appear well worthy of your Attention ?

P. I must be very slow of Apprehension indeed, not to own this ; nor are you to wonder after the Description given, if I think every Hour an Age till I enter seriously upon this Part of Knowledge. Begin therefore according to your Promise, and instruct me in what Manner I am to proceed, so as to draw the greatest Advantage from the Study I am to enter upon.

G. That is now properly my Task, and accordingly I set about it with Joy. And here let me first observe to you, that as History is a Recital of past Events, and Occurrences that have been carried on in different Countries, and in a Series of Ages the one succeeding the other ; in order to reap the Fruits of it in their full Extent and Maturity, it will be necessary to have some previous Knowledge of the Succession of Times, and of the several Nations and Kingdoms, where these Transactions took place. For it so happens, that the Revolutions

lutions of one Age often give rise to, and are strictly connected with those of another. And therefore we can form but very confused Notions of the Rise and Fall of Empires, and the Establishment of States, without some such general Comprehension of the whole Current of Time, as may enable us to trace out distinctly the Dependence of Events, and distribute them into those Periods and Divisions, that shall lay the whole Chain of past Transactions in a just and orderly Manner before us. This is that Part of Knowledge which the Learned distinguish by the Name of *Chronology*; importing a Discourse concerning Time. In like manner, the Situation of Kingdoms in respect of one another, and their different Interests and Views, often give Rise to Wars, Devastations, and other memorable Occurrences; insomuch that if we would see clearly into the Causes of those Quarrels that have divided the World, and comprehend the Motives upon which the several Princes acted, it is necessary that we acquaint ourselves with the various Distributions of the Earth, the Extent of Kingdoms and Commonwealths, and their Subdivisions and Dependences. For thus shall we understand how the convenient Situation of one Country or Province in respect of another, by rousing the Ambition of some neighbouring State, powerful and aspiring, brought on mighty Wars and Contentions, and aggrandizing one Nation at the Expence of another, paved the Way to the greater Empires. But this last Branch of Science, known by the Name of *Geography*, having been already handled in a preceding Chapter, I shall say nothing more of it here. The other I purposely reserved till now, resolving not only to premise it as an Introduction to History, but also to make it serve for a Guide to conduct you through the several Periods and Divisions of it.

P. As from your Manner of representing Things, I see clearly into the Dependence they have upon one another, and that Chronology must necessarily precede History, in order to throw some needful Illustrations upon it; I can patiently bear this Interruption, and suspend my Curiosity after Things past, until I carry this Guide and Conductor along with me.

G. And in return I promise you that you will have no Cause to repent it. Now Chronology, as I said before, is a Science that takes Account of Time, and adjusts it to past Transactions. I shall not trouble you with the nice Speculations of Philosophers, in the Definitions they have endeavoured to give us of Time, as tending rather to perplex than illustrate the Matter. Let it suffice to observe, that the Idea of it seems to arise from the Reflection of our own Minds,

when

when in turning our Thoughts upon the general Course of Things, we consider some as present, some as past, and some as to come. For here Consideration is had of various Periods, not co-existent, but following one another in Succession; and the Interval between any two of these Periods, is what we properly call a Space of Time. The general Idea thus explained, it will be easy to trace it's different Shapes and Modifications. For in taking Account of Things past, they appear to the Mind either as existing together, or as distant from one another by various Intervals. And when these Intervals come to be compared, some of them appearing longer than others, and these longer being considered as double or triple the shorter, hence we get the Notion of measuring one Portion of Time by another, than which nothing can tend more to render our Ideas of it clear and distinct. For when any Extent of Time is too large for the Mind to take in at once, by thus considering it as a Composition of some lesser Space, and equal to a certain Repetition of it, the Idea is ascertained, and passeth in a distinct Review of all its Parts before us. But then, when we come to apply these Measures to Time, either as running on in continual Succession, or as already past and gone, we find ourselves lost in an unmeasurable Depth, and meet with nothing to bound us either Way. This maketh it necessary to fix upon some determinate Point or Points in this infinite Duration, from which, as from a Beginning, the various Measures of Time, as Days, Months, Years, &c. may be numbered either backwards or forwards. And accordingly several Roots or Terms of this Kind have been devised by different Nations, as they happened to think one thing or another more worthy of Remembrance, and therefore fit to give a Date to other Transactions. They are called Epochas or *Æras*, as being a kind of Resting-Place for the Mind, from which to look about it, and begin it's Computations.

Now from what has been said you will readily perceive, that the whole Science of Chronology may be fitly divided into two Parts or Branches. One comprehending the Knowledge of the various Measures and Periods by which Time is computed; and the other describing the several *Æras* and Epochas, from which, according to different Nations, Events are dated. For by knowing these two, you are Master of the whole Current of Time; as being not only able to calculate the Length of any Interval or Distance, but also by comparing the Computations of various Ages and Kingdoms, to fit

them one to another, and by adjusting the Whole to some Standard Period, regulate the entire Succession of past Transactions.

P. I see it evidently; and as the Measures and Periods of Time seem naturally to come in first, being those by which we compute from the others, I should be glad that you begin with them.

G. I design so. And first, as the Idea of Time in general is acquired, by considering the Parts of Duration as existing in Succession, and distant from one another by several Intervals; so the Idea of any particular Time or Length of Duration, as a Day, a Month, a Year, &c. is obtained, by observing certain Appearances uniformly returning at regular and seemingly equi-distant Periods. For thus we get the Notion of equal Spaces, and by variously multiplying and combining these, can form to ourselves different Measures of Time, of different Lengths, according to the Exigency of Things. Now the Motions of the Sun and other Heavenly Bodies, by reason of their Constancy and Equability, easily invited Men to make them the Standard by which to regulate these several Dimensions. And because the apparent diurnal Revolution of the Sun, was not only constant and equable, but frequent and of a shorter Circuit; hence it naturally became the first Measure of Time, under the Denomination of a Day.

A Day therefore may be defined to be a Division of Time, drawn from the Appearance and Disappearance of the Sun; and is of two Kinds, artificial, and natural.

The artificial Day, which seemeth to be that primarily meant by the Word Day, is the Time of Light, or of the Sun's Stay above the Horizon, determined by his rising and setting: In Opposition to which, the Time of Darkness, or of the Sun's Continuance below the Horizon, from setting to rising again, is called Night.

The Natural, or as it is also called the Civil Day, is that Space of Time, wherein the Sun compleateth his Circuit round the Earth; or to speak properly and astronomically, the Time of an entire Revolution of the Equator. Different Nations have acted with great Diversity of Choice, in fixing the Beginning of their Days; some computing from the Rising, others from the Setting of the Sun, and others again from his passing the upper or lower Meridian. Hence the ancient *Babylonians*, *Persians*, *Syrians*, and most other Eastern Nations, with the present Inhabitants of the *Balearick* Islands, the *Greeks*, &c. begin their Day with the Sun's Rising. The
ancient

ancient *Athenians* and *Jews*, with the *Austrians*, *Bobemians*, *Marcomanni*, *Silesians*, modern *Italians*, and *Chinese*, reckon from the Sun's Setting. The ancient *Umbri* and *Arabians*, with the modern *Astronomers*, from Noon. And the *Egyptians* and *Romans*, with the modern *English*, *French*, *Dutch*, *Germans*, *Spaniards*, and *Portuguese*, from Midnight. And as different People thus varied as to the Time of beginning the Day, so were there different Distributions and Divisions of it into Parts; some distinguishing the Time of the artificial Day into twelve equal Portions, which therefore in different Seasons of the Years must be of different Lengths. But the Distinction that now most generally prevaieth, is that of the whole Space of Day and Night into twenty-four Hours, which, being so well known to you already, will need no farther Illustration.

P. We have now, I see, got one Division of Time, and I am much mistaken as to your Manner of Proceeding hitherto, or from this small Beginning, you will deduce the whole System of Chronology.

G. That indeed is my Design, and will I hope in the End turn considerably to your Advantage. The more simple and fewer the Principles are with which we set out, the easier it will be to comprehend the Science built upon them. In fact, all the Periods and Distinctions of Time we meet with in Chronology, are no other than various Combinations of this first Measure, accommodated to the particular Wants of Mankind, the different Appearances of the Heavens, and the several Intervals of past Transactions. Men were no doubt in the Beginning contented with the simple Revolution of a Day, and for some little Time it would well enough serve all the Purposes expected from it. But as the World advanced in Age, and the Intervals between different Transactions became large and extended, the Number of Days would multiply so fast, as soon to discover the Necessity of instituting more comprehensive Measures of Time, for the easy and convenient Computation of these longer Spaces. This was done by combining Days into various Systems and Classes of different Lengths, according to the Exigency of Things, which gave Rise to the Institution of Months, Years, Olympiads, Lustra, &c. And here again the Motions of the heavenly Bodies were found to be of singular Use. For as before, the Sun, by his apparent Revolution round the Earth, had marked out the Space of a Day; so the other heavenly Bodies, by their several Motions, and a regular Succession of various Phases and Appearances, directed Mankind to such Combi-

nations of their Days, as corresponded with the aforesaid Changes. Thus many of the Distributions of Time became not only useful in Computation, but served also as Measures of the Phenomena and Revolutions of the Heavens. Hence the strict Connection between Astronomy and Chronology, this latter being in a manner wholly founded on the other, and pre-supposing some general Knowledge of it. But altho' in the more early Ages of the World, the Divisions of Time were made to correspond exactly with the heavenly Motions, and Rules of Intercalation provided, to bring the Revolutions of different Luminaries to an Agreement; yet it is now found more convenient, to regulate Time by the annual Motion of the Sun only, neglecting, at least in Civil Computation, the Lunar Revolutions. But as ancient Chronology cannot well be understood, without some Knowledge of these also, I shall contrive my following Explications so as to answer all the Ends of this Science, and give you some general Idea of it, both in its ancient and modern State.

I have already observed, that all the Measures of Time made use of in Chronology, are no other than various Combinations of Days, accommodated to the Exigencies of Things. It therefore now remaineth, that I take Account of these several Divisions and Classes, shew how they are formed, and in what Manner applied to the regulating of past Transactions, and connecting the Series of History. The first and most simple Combination of this Kind now in Use, is what we call a Week; and is a System of seven Days continually recurring, instituted to perpetuate the Memory of the Creation, which being finished in six Days, the seventh was appointed a Day of Rest, and thence forward every seventh Day, in Commemoration of this great Event. It is observable that not only the *Jews*, to whom this Institution was immediately revealed by God himself, but the *Syrians* also, the *Egyptians*, and most of the oriental Nations, made use of this Division of Time into Weeks. And this was probably owing to some Remains of the Tradition of the Creation, which they had still retained with divers others. The Names given to the Days of the Week at present, are those which were in use among the ancient Heathen Nations, who denominated them from the seven Planets. Thus the first Day was called *Sunday*, *Dies Solis*; the second *Moon-day*, *Dies Luna*, &c. and so for the rest. The Reason of these Denominations is best derived from the ancient Astrology. For the Professors of that Science, distributing the Government and Direction of all the Hours of the Week among the seven Planets, so as
that

that the Government of the first Hour of the first Day fell to *Saturn*, that of the first Hour of the second Day to *Jupiter*, &c. they gave each Day the Name of the Planet which presided over the first Hour thereof. And these Names, with some little Variation of their Order, are, as I observed before, still retained among the Christians of the West.

The next considerable Division of Time is into Months. These at their first Institution regarded chiefly the Lunar Motions, and were accordingly regulated by them. But as the Phases and Appearances of the Moon, are now of little or no Consideration in civil Computations, a great Alteration has hereby happened in Chronology; and a Month most commonly means no more, than that Space of Time by which we divide the Year into twelve Parts. Now for the farther Illustration of this Matter, we are to observe, that Months may be fitly divided into Astronomical and Civil. Astronomical Months, (so far as it is useful to consider them here,) are those measured by the Revolution and Phases of the Moon. They are again subdivided into Periodical and Synodical. The Periodical Month is that Space of Time, in which the Moon by her Motion, returneth to the same Place of her Orb from whence she set out; and consisteth of twenty-seven Days, seven Hours, and forty-three Minutes nearly. The Synodical Month is computed from one Conjunction of the Sun and Moon, to the next Conjunction following, and differeth from the former in this; that whereas the Periodical Month respecteth only the Moon's Orbit, and her entire Revolution in the Zodiac, the Synodical is so called in respect of her Conjunction with the Sun. Now after the Time of this Conjunction, the Sun does not continue in the same Place of the Zodiac, but moveth forwards towards the East: upon which it falleth out, that the Moon finishing her Course, does not find the Sun again in the same Point where she left him, he being removed almost a whole Sign from his former Place. So that to overtake the Sun again, it plainly appeareth, that a certain Space of Time is requisite besides the Periodical, which maketh up the Synodical Month. The Quantity of a Synodical Month is not at all times the same; because the Sun's apparent Motion being different in different Parts of his Orbit, must occasion some Variety in this Respect. The mean Motion however, as Astronomers call it, is computed at twenty-nine Days and a half. This Synodical Revolution of the Moon, was the proper Lunar Month of the Ancients, and at the same time shews the Reason, why in the Luni-solar Year, the Months consisted of twenty-nine

and thirty Days alternately. For in the Month of twenty nine Days, the Appendage of twelve Hours being omitted was to be added to the next synodic Revolution ; which consisting likewise of twenty-nine Days twelve Hours, did with the twelve Hours omitted in the former Month make up an exact Space of thirty Days. And this alternate Distribution of Months must we see happen constantly and regularly.

What has been said will be sufficient to give an Idea of the Astronomical Month, in Use chiefly among the Ancients, and here explained, to pave the Way to what may be afterwards said of their Chronology. As for the Civil Month, it is no more than that Space of Time, by which we divide a Year into twelve Parts, and is different in different Nations. The civil Calendar Months which now obtain thro' *Europe*, consist all of thirty or thirty-one Days, *February* excepted, which every fourth Year includeth twenty-nine Days, and the other Years only twenty-eight ; but of this more hereafter.

We come now to the last and greatest Distribution of Time founded on the Motion of the Heavenly Bodies ; I mean that taken from the Sun's apparent Revolution in the Ecliptic, and called a Year. I shall not enter into the nice Distinctions of Astronomers, who divide the Year into Sidereal and Tropical, as that would add but little to your Chronological Knowledge. It will better answer my Purpose, to give a short History of the Year, with its various Changes, and present Form. Besides the more obvious Revolution of the Sun, by which he is carried round the Earth in the Space of twenty-four Hours, and marketh out the Quantity of a natural Day ; there is also a second Motion belonging to him, carried on more slowly, and not compleated till after some considerable Time. This is what Astronomers call his annual Revolution, by which setting out from some remarkable Part of the Heavens, as the Equinoctial or Solstitial Points, he is observed after a certain Number of Days, to return again to the same, and so on in continual Succession. Now as in the Case of the diurnal Motion, his regular Appearance and Disappearance, naturally drew after it the Observation of Mankind, and directed them to the easy and convenient Distinction of Time into Days : so here, his annual Motion being attended with a Vicissitude of Seasons, which follow one another in Succession, and always return, when the Sun returneth to the same Part of his Orbit which produced them before ; it would not be long before Men would become sensible of these Alterations, and observing them to be uniform and constant, would by a Curiosity natural to them, be for finding out

out if possible the Causes of them. Add to this, that as the fixing of Seed-time and Harvest, with several other important Concerns of Life, depended upon this Discovery, they were likely to be the more diligent in their Researches. Having therefore found that this Change of Seasons was occasion'd by the Sun's apparent Revolution in the Ecliptic, they set themselves to compute the Time in which this Revolution was performed, and having determined it in the best Manner they could, thereby ascertained the due Return of the Seasons. This second Period of the Sun is what we call a Year, and by the nicest Observations of later Astronomers, is found to contain 365 Days, 5 Hours, and 49 Minutes. It cannot be expected however, that in the earlier Ages of the World, when Astronomy was but in its Infancy, this Accuracy of Calculation could be obtained. Men approached gradually to the true Measure of the Year, correcting former Errors by new Observations. Their first Computations, as is natural to suppose, must be deficient. The most ancient Form of the Year we know of, is that which divides it into 360 Days. This is plainly the *Mosaic Year*, and is by some, not without Reason, thought to be as old as the Deluge. For *Moses* in the Description which he gives us of that general Catastrophe, assigns 150 Days to five Months, which is allowing 30 Days to a Month, and 12 Months of 30 Days make exactly 360 Days. Indeed *Herodotus* ascribes this Form of the Year to the *Egyptians*, and many learned Men, moved by his Authority, think that *Moses* describes the Deluge, not by any Years or Months in Use so far backwards as the Times of which he wrote, but by that Form of the Year which he had learnt in *Egypt*; it being said of him in holy Writ, that he was skilled in all the Learning of the *Egyptians*. But not to dispute about the Antiquity of this Form; so far is certain from the Testimony of *Herodotus*, that it was in Use for some Time among the *Egyptians*. An Error however of upwards of five Days, was too considerable to pass long unobserved. Accordingly we are told, that *Hermes Trismegistus* added five Days more to the Account, by which means they approached pretty near to the Truth. On this footing *Thales* is said to have instituted the *Grecian Year*: but that Form did not hold long among the *Greeks*, they on account of their Festivals preferring the *Lunisolar Year*. This consisted of 12 Synodick Months, of 29 and 30 Days alternately, making in all 354 Days to the Year. But as this fell short of the true solar Course by eleven Days, and would thereby in Time shift the Beginning of the Year backwards thro' all

the Seasons; to provide against this Inconvenience, Rules of Intercalation were contrived, to keep the Motions of the Luminaries as near as possible to an Agreement. These Intercalations I shall have Occasion to discourse more fully of hereafter, and would only at present observe; that the *Roman* Year as introduced by *Romulus*, and afterwards reformed by *Numa*, was likewise measured by Lunar Months, with intercalary Days appointed, to keep the Beginning of the Year fixed to the same Seasons. The Care of these Intercalations were committed to the *Pontifex Maximus*, who neglecting his Trust, let things run to the utmost Confusion, insomuch that in the Time of *Julius Cæsar*, the Winter Months were fallen back into Autumn, and the Autumn Months into Summer. *Cæsar* set about regulating these Disorders, and to restore the Seasons to their proper Months, ordered the Year in which he began the Reformation of the Calendar, to consist of 445 Days. This done, by the Assistance of *Sofigenes*, a famous Mathematician of *Alexandria*, he instituted a solar Year of 365 Days and six Hours. And as the six Hours could not be considered or taken Notice of in civil Use, he ordered them to be neglected till they made a Day, which happening every fourth Year, that fourth Year was to consist of 366 Days, and the intercalary Day to be inserted after the Feast of the *Terminalia*, which ended on the 23d of *February*. Now the Day after this being among the *Romans* called the sixth of the Calends of *March*, *sextus Kalendas Martii*, this in the intercalated Years was ordered to be reckoned twice, whence every fourth Year they had the *Sextus Kalendas*, &c. *bis*, or twice repeated, which was the Occasion of giving this Year the Name of *Bissextile*.

But tho' this was a very happy Constitution of the Year, and what long obtained thro' *Europe*, as coming very near the Truth, yet is it not Astronomically exact. We have seen already that the Sun's annual Revolution, or as Astronomers call it, the tropical Year, consists according to the nicest and best Observations, of 365 Days, 5 Hours, and 49 Minutes. But the *Julian* Form computes the Year at 365 Days, 6 Hours, which is 11 Minutes greater than the Truth. And altho' this in the Consideration of single Years, appears to be but of little Moment, yet in the Space of a Century it amounts to almost a whole Day, and in Proportion as Time runs on, the Error becomes more considerable. In the Year 325, at the Time of the *Nicene Council*, the vernal Equinox was found to fall upon the 21st of *March*. But by this Error of eleven Minutes in the *Julian* Account,

Account, which in the Space of 133 Years grows to be a whole Day, it so fell out, that in the Year 1582, when Pope Gregory set about the Reformation of the Calendar, the Equinoxes and Solstices had gone backwards ten entire Days; infomuch that the vernal Equinox, instead of the 21st, fell upon the eleventh of *March*. To remedy this Disorder, Gregory ordered ten Days to be suppressed, and what would otherwise have been the eleventh of *March*, to be called the 21st, that thereby the Equinox might fall on the same Day as at the Time of the Council of *Nice*. And to prevent the like Variation for the future, he instituted a new Form of Years called the *Gregorian*, in which once in 133 Years, a Day is taken out of the Calendar. That this might be done with the least Confusion possible, he contrived it in the following Manner. From the 1600 Year of the Christian *Æra*, every hundredth Year, which according to the *Julian* Form is always a *Bissextile* or Leap-year, was to become common; but every four hundredth Year was to continue a *Bissextile*, as in the *Julian* Account. By this Computation the Year 1700 was common in the *Gregorian* Stile: so will 1800 and 1900 be, all which are *Bissextile* in the *Julian* Account. But the Year 2000, both in the *Julian* and *Gregorian* Forms, will be *Bissextile*. So that in short, the whole Difference between these two Methods of Computation is this; that from the 1600 Year of our Lord, of every four Years terminating four Centuries, the three first are common, and the fourth *Bissextile*, according to the *Gregorian* Calculation; whereas all four are Leap-years in the *Julian*.

You see therefore that the *Gregorian* Account is an Improvement upon the *Julian*, and carries the Form and Establishment of the Year to as great a Degree of Perfection as it is capable of, the vernal Equinoxes being thereby fixed almost for ever to the 20 or 21 of *March*. The *Julian*, or old Stile as it is called, is still used in *England*, but the *Gregorian* or new Stile in most other Christian Countries of *Europe*. And this is the Reason of that Difference of eleven Days between our and foreign Computations: for as I said before, Pope Gregory when he set about reforming the Year, ordered ten Days to be suppressed; and as in Consequence of his new Form, another Day was struck out of the Calendar at the the End of the seventeenth Century, this makes in all eleven Days, the present Difference between the new and the old Stiles. I have thus given you a short Account of the Year, with all the Variations it hath undergone, till its last Reformation under Pope Gregory XIII. where the Accuracy
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of Calculation is carried so far, as to leave no Room for after Improvements. I might now enter into deeper Researches upon this Subject, and lay before you such other Constitutions of the Year, as have prevailed in different Ages and Nations; but these are Inquiries rather of Amusement than Use. What hath been said will I flatter myself serve as a sufficient Foundation, for what other Particulars of the Science you shall find it necessary to render yourself Master of, in the further Prosecution of your Studies. Heaps of Definitions are burdensome to the Memory, and apt rather to create Disgust, than convey any useful and satisfying Knowledge. But when the Principles of a Science are fully and clearly delineated, the more remote Branches lie open to the Mind, and flow in with Ease and Pleasure, in the Course of a Man's Reading and Observation. Were I now to give you a Detail of all the various Forms of Years and Months, used at different Times, and in different Countries; the Multiplicity of Particulars would puzzle and confound you, and only serve to crowd one another out of the Mind. But as from what hath been advanced in the Reflections offered above, you know the Grounds upon which the several Calculations are built, all the rest will come in Course, and be comprehended and retained with Ease, when you apply to the Histories of particular Nations.

P. I am sensible that what you say is just, and flatter myself I sufficiently understand all that is at present necessary to be known with regard to the Measures of Time already described. But I have still one Question to put to you, before you quit this Subject. You told me I remember, that all the different Measures of Time made Use of in Chronology, were no more than certain Systems and Collections of Days, of greater or less Extent, according to the Quantity of the Period to be measured. You have likewise illustrated this Observation, by shewing me in what Manner Days are combined together, so as to form Weeks, Months, and Years. But I am still desirous to know, whether in the Computation of very large Intervals, it has not been found necessary to proceed by Combinations of Years. I think I have met with something of this kind in ancient History, and doubtless it is of Moment enough to merit a particular Notice.

G. You do well to put me in Mind of a Thing so material in antient Chronology. It is certain the Eastern Nations had formed several of these Classes of Years, by which they not only computed Time in general, but also the Reigns of their particular Princes. Thus *Berosus* in his History of the *Chaldean*
Kings,

Kings, computes by *Sari*, *Neri*, and *Sofi*. These Measures of Time, though common and well understood in the Age of that Historian, are nevertheless wholly unknown to us, any farther than that they are certain Collections of Years, whose Number we can only guess at. Some magnify the *Sarus* to three thousand six hundred Years, a Period of Time altogether beyond Belief. Others again with more Probability, reduce it to that Number of Days, which amount to just ten old *Chaldean* Years of three hundred and sixty Days each. But as this Manner of Computation is now altogether laid aside in Chronology, it is of little Moment to puzzle ourselves with Enquiries about it. The Jubilees and Sabbatical Years of the *Jews* are of far greater Importance; not so much for their Use in Calculations, as because of the Customs depending upon them, and the frequent Allusions made to them both in the Historical and Prophetick Books of Scripture. How for Instance could *Daniel's* Prophecy of seventy Weeks be understood, without knowing; that as among the *Jews* every seventh Day was Holy, and a Day of Rest, so likewise was every seventh Year a Year of Rest to the Ground, in which they were neither to sow nor reap. By this means their Time was divided not only into Weeks of Days, but also into Weeks of Years, which last are those alluded to in the above-mentioned Prophecy. Now seventy Weeks in this later Language, amounting to 490 Years, give sufficient Time for the Accomplishment of all the great Events predicted, as is shewn at large by the Ecclesiastical Historians. As to the Year of *Jubilee*, there is indeed some Dispute among learned Men; many fixing it to the seventh Sabbatical or 49th Year, while others contend that it was the next Year after. The Reason of this Difference is, that if we suppose it to have fallen on the Year after the seventh Sabbatical Year, then there must have been two Sabbatical Years together, (the Year of Jubilee being also Sabbatical) and of Consequence the Loss of two succeeding Crops, which seemeth highly improbable. However it is the real Truth of the Matter, and so circumstantially described in Scripture, that one cannot but wonder to see Men endeavouring to explain away the most obvious and clear Texts, for the Sake of a seeming Difficulty. This Year was observed with great Solemnity by the *Jews*, and was chiefly remarkable for the considerable Alteration it occasioned in their Properties and Estates; for at this Time, by the express Command of their Law, all Slaves were made free, and all Land that had been sold or mortgaged, reverted to their antient Owners. But I shall

shall now quit the *Jews*, and proceed to two other Distributions of Years, of yet greater Moment in this Science, as being absolutely necessary to the right understanding of the *Greek* and *Roman* History. I mean the *Olympiads* and *Lustra*. The first of these was a Method of Computation in Use among the *Greeks*, and of great Note in Chronology, as from them the Epocha of the History of that memorable People takes Date. *Varro* too, in his Division of the whole Series of Time into three Periods, begins the third or last, which he calls the *Æra* of true History, from the first Olympiad. Now an Olympiad was a Space of four Years, at the Expiration of which the *Olympic* Games were celebrated with great Pomp and Solemnity near the City *Olympia* in *Peloponnesus*. They are said by some to have been first instituted by *Hercules*, in Honour of *Jupiter*. But being afterwards discontinued for a Time, they were revived by *Ipitus* the Son of *Praxonides* in the 3938 Year of the *Julian* Period, the 3228 Year of the World, and 776 Years before *Christ*. From this Time they were continued without Interruption, and became the Epocha from which the *Greeks* computed their Years. The first Olympiad is marked by the Victory of *Corebus* the *Elean*. These Sports were renewed every fifth Year, and after a Revolution of four Years compleat. They consisted of various Kinds of Exercises, in which such as were to enter the Lists, took great Pains before-hand to accomplish themselves. The Conquerors were distinguished by the most particular Honours, and publicly crowned in an Assembly of all *Greece*. Nay, so great was the Esteem in which they were held, that at their Return, a Piece of the Wall of the City was pulled down, to give Passage to their Chariot. The Computation by Olympiads seemeth to have ceased after the 364th, which ended with the Year of *Christ* 440; for we hence-forward meet with no more Mention of them in History. The *Lustrum* again is a *Roman* Institution, and used by their Writers to signify a Space of five Years. It took its Rise from the Institution of the *Census* by *Servius Tullius*. This politick King, having distinguished the Citizens into Classes and Centuries, and ranked them according to the Valuation of their Estates, commanded them to appear on a Day appointed under Arms, and agreeable to the above-mentioned Distribution, in the *Campus Martius*, which was a large plain Field, lying without the City near the *Tiber*. Here by the King's Order was made a solemn Lustration or expiatory Sacrifice in the Name of all the People. The Sacrifices consisted of a Sow, a Sheep, and a Bull, whence
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it took the Name of *Suovetaurilia* : The whole Ceremony was called *Lustrum*, à *luendo*, from *paying, expiating, clearing*, or perhaps from the Goddess *Lua*, to whom *Servius* is said to have built a Temple. But because of the continual Change of Men's Estates, it was ordered that the *Census* should be renewed every five Years, and it being usually closed by the *Lustrum*, it was hence that the Word came to signify that Term of Years.

P. You have now, according to your Promise, explained all the most noted Computations of Time, whether ancient or modern. Is there any thing farther to be observed on this Subject, before you enter upon the Consideration of Epochas?

G. Epochas, as I told you before, are certain fixed Points of Time, from which Men begin their Computations, and to which in all their Calculations they refer. Hence by comparing different Transactions with the Epochas, and tracing their various Intervals and Distances, we can ascertain the Years in which they happened, and assign them their true Place and Order in the Succession of Time. But it is evident that all this can regard only the Epochas immediately under Consideration. Where different Epochas are used, as is frequently the Case in History, we must necessarily have some common Measure by which to compare them together, and discover the Relation they bear to one another. The Creation of the World, the Deluge, the Olympiads, the Building of *Rome*, and the Birth of *Christ*, are all celebrated *Æras* in History, and often made use of in the Computation of Time. It is apparent however, that in reading the Transactions of different Nations, which may be referred to those or other *Æras*, we shall not know how to connect them together, or comprehend the coincident Times, unless we first establish some general Period, which may serve as the Standard and common Receptacle of all other Epochas. This done, we have only to reduce the several *Æras* to it; which throws the whole Train of past Events into one connected Series, and exhibits them in their distinct Order of Succession. Such a Standard as that we are speaking of is the *Julian Period*. And as there is nothing more important in Chronology, than to have a distinct Comprehension of this Period, and see the Manner of its Application, I shall, in order to give a clearer Insight into the Subject in Hand, explain first: the Cycles of which it is composed; then shew, how by the artful Combination of these, such a Measure of Time is framed, as preserves a happy Distinction in all its Parts, so that they are
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in no Danger of being confounded or mistaken one for another; and lastly, I shall demonstrate the Use of this Period, in regulating the several Epochas and Computations of Chronology.

The Consideration of Cycles maketh properly a Part of Ecclesiastical Computation, they being chiefly contrived for determining the new and full Moons, and regulating the Festivals of the Church depending thereon. In a View of Chronology therefore such as this, designed only for the Uses and Purposes of History, it will not be necessary to consider them any farther than as they go to the Composition of the *Julian* Period, and consequently make a Part of the Civil Measures of Time. Cycles in the general are no more than certain Periods or Series of Years, proceeding in an orderly Succession from first to last, when they are supposed to begin again, and so preserve the same Tenour in a constant Train of Revolutions. Thus the continued Series of Sabbatical Years among the *Jews* is called the Sabbatical Cycle, which thence consisted of seven Years; as a System of fifty Years continually recurring, made their Jubilean Cycle. In like Manner, if we should suppose the Sun and Moon to set out together from any Point of the Zodiac, and after a certain Succession of Years to meet again in the same Point of the Heavens; as this Event must always happen upon the like Revolution of Years; this Number of Years would necessarily form a Cycle, by which to determine for ever the Coincidence of these two Luminaries in the Heavens. And accordingly this is the Intent of the Lunar Cycle, or Cycle of the Moon, of so great Note in Chronology. But in order to trace the Origin and Formation of it with the greater Exactness, we must go back to the ancient Form of the Year in use among the *Jews* and *Greeks*. which though properly Lunar, yet as they were obliged also to regard the Solar Motions, hence arose the Necessity of Intercalations, and of establishing a Cycle to regulate and adjust these Intercalations. The Year at first in use among the *Jews* was not settled by Astronomical Rules, but made up of Lunar Months, set out by the Phases or Appearances of the Moon. When they saw the new Moon, then they began their Months, which consisted alternately of 29 and 30 Degrees, for the Reasons given above. None of them had fewer than 29 Days, and therefore they never looked for the new Moon before the Night following the 29th Day; and if they then saw it, the next Day was the first Day of the following Month. Neither had any of their Months more than 30 Days; and therefore

fore they never looked for the New Moon after the Night following the 30th Day, but if they saw it not then, concluded its Appearance was obstructed by Clouds; and of 12 of these Lunar Months, their common Year consisted. But as this falls 11 Days short of a Solar Year, every one of these common Years, in respect of the Sun's Course, began 11 Days sooner than the former; which in 33 Years would carry back the Beginning of the Year through all the four Seasons. This Inconvenience they were under a Necessity of preventing for the Sake of their Festivals. The Feast of the Passover was fixed to the Middle of the Month *Nisan*, and ordered to be celebrated by the eating of the Paschal Lamb, and the offering up of the Wave Sheaf, as the first Fruits of their Barley Harvest. The Feast of Pentecost was kept the 50th Day after the 16th of *Nisan*, the Day on which the Wave Sheaf was offered; and celebrated by the Offering of the two Wave Loaves, as the first Fruits of their Wheat Harvest. And lastly, the Feast of Tabernacles always began on the 15th of *Tisri*, being fixed to the Time of gathering in the Fruits of the Earth. It is evident therefore that the Passover could not be observed, till the Lambs were grown fit to be eaten, and the Barley to be reaped; nor the Pentecost till the Wheat was ripe; nor the Feast of Tabernacles till the Ingatherings of the Vineyard and Oliveyard were over. And therefore these Festivals being fixed to these set Seasons of the Year, it was necessary to adjust their Lunar Reckoning to the Sun's Course, and thereby prevent their Months from receding too far from the Seasons. For this Purpose, sometimes in the third Year, and sometimes in the second, they cast in another Month, making the Year then consist of 13 Months; whereby they constantly reduced their Lunar Year, as far as such an Intercalation could affect it, to that of the Sun, and never suffered the one to vary from the other above a Month. These Intercalations were regulated by the High-Priest and Sanhedrim, and Notice given of what they ordained in this Matter over all the Land. But when they became dispersed over all Nations, so as neither to have proper Opportunities of making the requisite Observations, nor Means of communicating them when made, it was then found necessary to establish fixed and stated Rules of Intercalation, that so they might be every where uniform herein. And upon this Occasion it was, that the Cycles and Astronomical Calculations of the *Greeks* were with some little Variation first introduced among them.

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You see therefore that the *Jewish* Years, though properly and singly considered they were indeed Lunar, yet by these Intercalations, and the keeping of their Months constantly fixed to the same Seasons, they became in their collective Sums truly Solar. The same Thing happened also among the *Greeks*, and for a like Reason. Their Years were indeed Lunar, as consisting of Months measured by the Motion of the Moon, but at the same Time they took Care to adjust these to the Solar Reckoning, for the Sake of their Festivals, especially for the Sake of the Olympiads. For being directed by an Oracle to observe all their solemn Sacrifices and Festivals *κατά τρία*, i. e. according to Three; and this being interpreted to mean Years, Months, and Days, and that the Years were to be reckoned according to the Course of the Sun, and the Months and Days according to that of the Moon, they thought themselves obliged hereby to observe all these Solemnities, at the same Seasons of the Year, and on the same Month, and on the same Day of the Month. And therefore Endeavours were made to bring all these to meet together, that is, to bring the same Months, and all the Days of them, to fall as near as possible within the Time of the Sun's Course. The Difficulty therefore lay in finding out such Intercalations, as, without disturbing the Lunar Revolutions, would by the additional Months then arising, keep the regular Months duly fixed to the same Seasons. For as the Lunar Year fell only 11 Days short of the Solar; to have added these annually, would have broken in upon the Succession of their Months, and destroyed the whole Scheme of their Year. For with them, in the same Manner as with the *Jews*, their Months always began with a new Moon, and their Years were always made up of these Lunar Months, so as to end exactly with the last Day of the last Moon, and to begin exactly with the first Day of the next Moon. It was necessary therefore for the bringing of all to fall right according to the Directions of the Oracle, that the Intercalation should be made by Months; and to find out such an Intercalation of Months, as would at length bring the Solar Year and the Lunar Year to an exact Agreement, so that both should begin from the same Point of Time, was that which was to be done for this Purpose. For thus only could the Solemnities be always kept to the same Seasons of the Year, as well as to the same Months, and the same Days of them, and constantly be made to fall within the Compass of one Lunar Month at most sooner or later, within the same Times of the Solar Year. And therefore in order hereunto Cycles were to be

invented ; and to find out such a Cycle of Years, wherein by the Intercalation or Addition of one or more Months this might be effected, was the great Study and Endeavour of the Astronomers of those Times. The first Attempt that was made for this Purpose was that of the *Dieteris*, a Cycle of two Years, wherein an Intercalation was made of one Month ; but in two Years Time, the Excess of the Solar Year above the Lunar being only 22 Days, and a Lunar Month making 29 Days and a half, this Intercalation, instead of bringing the Lunar Year to a Reconciliation with the Solar, overdid it by 7 Days and a half. This Fault being soon perceived, for the mending of it the *Tetraeteris* was introduced, which was a Cycle of 4 Years, wherein it was thought that an Intercalation of one Month would bring all that to rights, which was over-done by the like Intercalation of the *Dieteris*. And this was contrived chiefly with a Respect to the Olympick Games. For they being the chief of their Solemnities, and celebrated once every four Years, Care was taken to bring them every fourth Year as near as possible to the same Time of the Solar Year, in which they had been performed the Olympiad before. Now this Solemnity, according to the original Institution, was always to begin on the first full Moon after the Summer Solstice ; and it was thought that an Intercalation of one Month in four Years would always bring it to this Time. But four Solar Years exceeding four Lunar Years 44 Days, the adding of one Lunar Month, or 29 Days and an half, fell short of curing this Defect, upwards of 14 Days. This Fault likewise soon discovering itself, they intercalated alternatively, one four Years with one Month, and the next four Years with two Months, which brought it to the *Octoeteris*, or Cycle of eight Years, wherein by intercalating three Months, they thought they brought all to rights, and indeed it came much nearer to it, than any of the former Cycles. For by this Intercalation the eight Lunar Years were brought so near to eight Solar Years, that they differed from them only by an Excess of one Day and 14 Hours. And therefore this Cycle continued much longer in use than any of the rest. But at length the Error, by encreasing every Year, grew great enough to be also discovered, which produced the Invention of several other Cycles, till at length the *Metonic* Cycle of 19 Years took place, so called from *Meton* an Athenian the Inventor of it. This great Astronomer found by Calculation, that if the Sun and Moon were supposed to set out together from any Point of the Zodiac, after 19 Solar Revolutions, they would meet again in the self-same Point, and

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begin a new Period exactly agreeing with the former. These 19 Solar Revolutions he found to contain 235 Lunations, which make 19 Lunar Years, and 7 Lunar Months, to be added to them by 7 Intercalations. So that the whole Cycle consisted of 12 Lunar Years of 12 Months each, and seven intercalated Years of thirteen Months, which corresponding to 19 Solar or *Julian* Years, the new and full Moons, after that Space, not only return to the same Days of the *Julian* Year, but nearly to the same Hours of the Day. A Course of Observations therefore determining the Days on which the new and full Moons happen during one Revolution of this Cycle, will also serve for the next Revolution of the same, and so on in Succession. The chief Use of this Cycle among the *Greeks* being to settle the Time of celebrating their Solemnities, and that of the Olympiads being the chief of them, on the fixing of which the fixing of all the rest did depend, it was in the first Place applied to this Purpose. And as the Olympick Games were always to be celebrated on the first full Moon after the Summer Solstice, in order to settle the Time of their Celebration, it was necessary in the first Place to settle the Time of the Summer Solstice. This *Meto*, the Year he introduced his Cycle, observed to be on the 21st Day of the *Egyptian* Month *Phamenoth*, which reduced to the *Julian* Year falls on the 27th of *June*; and therefore the *Greeks* having received this Cycle, did from this Time forward celebrate their Olympiads on the first full Moon after the 27th Day of our *June*; and thenceforth also began their Year from the new Moon preceding. The Year in the Beginning of which the Olympick Games were celebrated, was, in their Computation of Time, called the first Year of that Olympiad; and in the Beginning of the fifth Year after they celebrated the next Olympiad, which made the Time from one Olympiad to another to be just four Years, according to the Measure of the Years then used.

I have thus given you a full and I hope intelligible Account of the *Metonic* Cycle, so famous in ancient Chronology; and still known among us under the Name of the Cycle of the Moon or Golden Number. Upon the ceasing of the *Greek* Solemnities, the Use of this Cycle also ceased, and so continued for several Centuries, till at length after the Council of *Nice*, the *Christians* introduced it into their Calendar, and made use of it in settling *Easter*, and the other moveable Feasts. For by a Decree of that Council, *Easter-day* was fixed to the *Sunday* after the first full Moon that followed next after the vernal Equinox: Thus it became necessary in the
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Christian Church as well as among the *Greeks*, to calculate the new and full Moons in the Heavens, and adjust them to the Solar Course. And as a better Cycle for this Purpose than the 19 Years Cycle was not to be found, because none other can bring the Course of the Sun and Moon to a nearer Agreement, the *Christian* Church accordingly pitched upon it, as the best Rule they could follow for the fixing of their *Easter*. And so great a Value did they set upon it by reason of its great Usefulness in Ecclesiastical Computations, that the Numbers of it were written in the ancient Calendars in golden Letters; from whence in our present Almanacks, that Number of this Cycle, which accords with the Year for which the Almanack is made, is called the Golden Number. Now the Golden Number for any Year whatsoever of the *Christian* Æra, may be easily found by the following plain Rule. The first Year of *Christ* according to the Computation now in use, fell in with the 2d Year of the Lunar Cycle, and therefore if to the given Year of the *Christian* Æra you add one, and divide the Sum by 19, the Quotient shews the Number of Revolutions of the Cycle from the Beginning of the said Æra, and the after Remainder Division is the Golden Number required, but if nothing remains, the Golden Number is 19. Suppose for Example the Golden Number of the present Year 1746 were required: Then 1746 added to 1 makes 1747, and that divided by 19, gives 91 for the Quotient, with a Remainder of 18. And therefore 18 is the Golden Number for the current Year; and 91 the Quotient expresses the Number of Revolutions of this Cycle from the Beginning of the Year preceding the Birth of *Christ*.

P. But does this Cycle of 19 Years bring the Solar and Lunar Revolutions to so exact an Agreement, as to be always an invariable Rule in this Case?

G. Altho' the *Metonic* Cycle comes indeed very near the Truth, so as to shew the Lunations for the Space of three Centuries without the Error of a single Day; yet the Difference continually increasing grows in Time to be considerable. For 19 Lunar Years, and 7 intercalated Months, of which this Cycle consists, falling short of 19 *Julian* Years almost an Hour and a half, hence it hath followed, that in every one of the Years of this Lunar Cycle, the new Moons and full Moons have happened just so much sooner each Month than in the same Years of the Cycle immediately preceding. And hereby it hath come to pass, that after the elapsing of so many Rounds of this Cycle, as have revolved from the Times of the *Nicene* Council to the present Year 1746, the new Moons and full Moons in the Heavens, have anticipated the new

and full Moons in the Calendar of the Common Prayer Book, four Days and a half; because the new Moons and full Moons are there stated, not according to the present Times, but according to the Times of that Council. These last are called Ecclesiastical new Moons, to distinguish them from the true ones in the Heavens; and the general Table or Rule for finding *Easter* for ever may still be applied, if we make the proper Allowance above described. That is, in calculating the new Moons we must reckon four Days and an half before the Time assigned by the Calendar; or, which amounts to the same, call the Day of the new Moon as you find it by the Calendar, the fifth Day of the Moon's Age. In the *Gregorian* Reformation of the Calendar, the Golden Number is thrown out, and the *Epact* introduced in the Place of it. But as it is not my Intention here to meddle with Ecclesiastical Computations any farther than is necessary to give a clear Idea of the Cycles that constitute the *Julian* Period, I shall here conclude my Observations upon the Lunar Cycle, which I have endeavoured to explain in the most full and distinct Manner, not only because of its great Note in ancient Computation, but also for the distinguished Place it still retains in our Civil Calendar.

P. What other Cycles besides this of the Moon are made use of in the Composition of the *Julian* Period?

G. The *Julian* Period, besides the Lunar Cycle, takes in also two others: That of the Sun as it is commonly called, and the Cycle of Indiction. The Solar Cycle is so called, not from expressing any Number or Series of Solar Revolutions, but because by its Help we know the Dominical Letter, or the Character of *Sunday*. But to enable you the better to comprehend this, I must observe, that as we divide Time into Weeks, and describe the Days of the Week by seven several Names; so are those Days distinguished in the Calendar by seven Letters set in alphabetical Order before them, and repeated to them in a constant Round throughout the whole Year. These Letters are the first seven of the Alphabet A, B, C, D, E, F, G; and the Custom is, to assign the Letter A to the first Day of the Year; which if it happens to be a *Sunday*, then A is the Letter for *Sunday*, or the Dominical Letter; and the rest are applied in Order to the other Days of the Week. Now as the Number of Days in a Week are seven, and the Number of Letters applied to them also seven, it is evident, that whatever Letter answers to the first *Sunday* of the Year, will stand for *Sunday* all the Year round, the Revolution of Days and Letters being in
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this Respect the same, and perfectly coinciding. It is manifest likewise, that if the Year was made up of an exact Number of Weeks, the Dominical Letter would continue constantly and invariably the same, because the first Day of the Year would always fall upon the same Day of the Week, and of Consequence create no Interruption or Disturbance in the Order and Succession of Letters. But as this is not the Case, the odd Day or Days must unavoidably break in upon the Series, and to take Account of these Alterations, is the Design of the Solar Cycle. As the common *Julian* Year consists of 52 Weeks and one Day; if the first Day of the Year falls upon a *Sunday* making A the Dominical Letter, then will the last Day of the Year also fall upon a *Sunday*, and the first Day of the next succeeding Year will be *Monday*. But as the Letter A is always appropriated to the first Day of the Year, it now of Course becomes the Characteristick of *Monday*, and the Letter that in due Order of Succession falls to *Sunday*, is G, which therefore becomes the Dominical Letter of the Year. A like Train of Things will also shift the Dominical Letter of the ensuing Year back by one Letter, and throw it upon F. And this Revolution, were it allowed to run on without Interruption, would be terminated in seven Years.

But it so happens in the *Julian* Computation, that every 4th Year is a Leap-Year, consisting of 366 Days, which make 52 Weeks and 2 Days, and in this Case the Dominical Letter will be shifted back by two Letters, and fall the following Year upon the next Letter save one in a retrograde Order. Thus if the Dominical Letter at the Beginning of a Leap-Year be A, it will not the following Year fall upon G as in the first Case, but by a double Retrogression, because of the two odd Days, it is shifted back to F. And it is farther to be observed of these Leap-Years, that the same Dominical Letter is not as in common Years, continued to the End of the Year, as might have been done, and the two odd Days suffered then to effect the double Change; but it hath been judged more convenient to change the Dominical Letter in the Month of *February*, when the intercalary Day is inserted. Whatever therefore is the *Sunday* Letter at the Beginning of a Leap-Year, so continues till towards the End of *February*; but then, by reason of the Intercalation, the 23d and 24th Days are denoted by the same Letter, in which Case it is evident that the Dominical Letter must for the Remainder of that Year go one Place back. If therefore the Dominical Letter in the Beginning of the Year be A, after the 24th of

February it will be G, and the Year following it is thrown upon F, as we have already said.

You see therefore that there is a twofold Change happens to the Dominical Letter, according to the Nature of the Year in which it takes Place. Every common Year shifts it back by one Letter, and in every Fourth or Leap-Year there is a double Retrogression. All these Variations are compleated in 28 Years, after which the Dominical Letters return as before, and exhibit the same Series in a perpetual Train of Revolutions. If therefore a Table is made, representing the Dominical Letters for every Year in order of this Cycle, it will also serve for all the succeeding Revolutions of the same. For what is the Dominical Letter for any one Year of this Cycle, is also the Dominical Letter of the same Year of the next Round thereof, and so on for ever. Hence it is easy, with the Help of such a Table, to find the Dominical Letter for any Year, if you once know to what Year of the Solar Cycle, the given Year corresponds. Now to find the Year of the Solar Cycle answering to the given Year, proceed in the following Manner. The Year of our Lord's Nativity, fell in with the tenth Year of the Solar Cycle, and therefore if to the given Year of the *Christian Æra* you add 9, and divide the Sum by 28, the Quotient expresses the Number of Revolutions of the Cycle from the 9th Year before *Christ*, and the Remainder gives the Year of the Solar Cycle; but if nothing remains, then does the given Year answer to the 28th or last of this Cycle. As the Operation here is of the same Nature with that for finding the Golden Number, I hold it needless to illustrate it by a particular Example, and therefore shall here conclude my Remarks upon this Cycle, not doubting, but from what has been said, you will be sufficiently able to comprehend it in all its Varieties and Changes.

It now only remains that I explain to you the Cycle of Indiction, which is a System of 15 *Julian* Years continually recurring, about whose Original Chronologers and Historians are greatly divided. The most general Opinion supposes it to have been instituted for the Sake of certain Tributes and Taxes, the Time of whose Payment was thereby made known to the *Roman* Subjects. What these Taxes were, on what Occasion they began, and why they were confined to a Cycle of 15 Years, is still Matter of Dispute among the Learned. We only know that they were in use after the Time of *Constantine the Great*, and that *Justinian* the Emperor commanded them to be inserted in all publick Instruments. Though the Taxes and Tributes that first gave Occasion to these Indictions,

ditions, have long since ceased, yet they still continue to have a distinguished Place in the Calendar, because the Popes make use of them in their Bulls. For ever since *Charlemaign* invested the See of *Rome* with sovereign Power, the Pontiffs, who before made use of the Years of the Emperors, have chosen to date their Acts by the Year of the Indiction. At the Time of the Reformation of the Calendar, the Year 1582 was reckoned the tenth Year of the Indiction, whence by numbering back you will easily find, that the first Year of this Cycle is connected with the 3d before *Christ*, so that by adding 3 to the given Year of *Christ's* Nativity, and dividing the Sum by 15, you will find the Year of the Indiction in the same Manner as you did before that of the Lunar and Solar Cycles. I have only one Observation more to make before I quit this Doctrine of Cycles, and it is this: That in the Language of Chronologers, the general Name of any Cycle, is not only applied to the entire System of Years of which the Cycle consisteth, but also to every Year of the said System. Thus the 14th Year, for Instance, of the Solar Period is denominated indifferently either the 14th Year of the Solar Cycle, or the 14th Solar Cycle. In the like Manner in the Lunar Revolutions: any Year as the 5th is called the 5th Year of the Lunar Cycle, or the 5th Lunar Cycle; and so for the Indiction. This Remark was necessary here, in order to prevent any Confusion or Perplexity that might afterwards arise, from the promiscuous Use of these Terms in the Sequel of this Discourse.

P. I think I now pretty well understand the Nature and Formation of these Cycles; and therefore should be glad to be informed how they are applied, in the Composition of that general Standard of Epochas, which you some time ago made mention of.

G. That is what I am now to go upon; and in Order to proceed with the greater Clearness, in a Matter of such Nicety and Importance, I must begin with observing, that in the Language of Chronologers, as a Round or Revolution of Years makes what they call a Cycle, so a Round or Revolution of Cycles makes what they call a Period. And as there are various and manifold Compositions of Cycles in this Science, so are there of Course various and manifold Periods. But I shall here confine myself wholly to the Consideration of the *Julian* Period, it being the most important in all Chronology, and what, if well understood, will render every other Part of this Science easy and familiar to you. This Period,

as I have before hinted, is compounded of the three Cycles already explained ; but to enable you the better to understand the Origin, Frame, and Usefulness of it, take the following Observations.

If we suppose the three Cycles of the Sun, Moon, and Indiction to begin together, in such manner, that the first Year of the Solar Cycle be also the first Year of the Lunar Cycle, and the first of the Indiction ; then as the Cycle of Indiction terminates in 15 Years, and must begin a-new, it is evident, that the 16th Year of this Series will be the 16th Year of the Solar and Lunar Cycles, and the first Year of the second Indiction. Again, as the Lunar Cycle revolves into itself after 19 Years, if you advance to the 20th Year of the Series, you will have 20 for the Character of the Solar Cycle, 1 for that of the Lunar, and 5 for the Indiction. Proceeding on in this Manner, you will find every Year to exhibit different Cycles, and if you continue the Progression till such Time as the Cycles return again in the same Order as when you first set out, that is, till the first Year of these three several Cycles coincide and fall together, you will find that this cannot happen till after an Interval of 7980 Years ; for then and not sooner will the same Order of Cycles return, and begin a second Period of the like Kind with the former.

This System of Years, comprehending all the possible Changes of these Cycles, may also more readily be found by multiplying the three Cycles continually into one another, viz. 28, 19, and 15 : For the Product thence arising must necessarily be the same with the aforesaid Period, as is well known to all who are acquainted with the Powers and Combinations of Numbers. What is particularly happy in the Constitution of this Period, and arises evidently from the Manner of generating it above described, is, that all the Years of it are distinguished by their peculiar Cycles ; inasmuch that no one Year of the whole Period has the same Cycles with any other Year thereof. For we have seen that the same Order of Cycles does not return till the Period is elapsed, and a new one of the same Kind begins. By this Means all the Years of this Period are accurately distinguished, so that if the Cycles are duly marked, it is impossible to mistake one for another. This *Joseph Scaliger* observing, and how useful such a Measure of Time might be, if applied to the Purposes of Chronology, thought of adapting the Years of it to the *Julian* Form, making them begin from the first Day of *January*, and thence gave it the Name of the *Julian* Period. The Cycles of which it was composed were also taken
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According to the Manner of Computation in Use among the *Latins*; and as by their joint Consent, the first Year of the Christian *Æra* had 10 for the Character of the Solar Cycle, 2 for that of the Lunar, and 4 for the Indiction, which three Cycles correspond with no other Year of the *Julian Period* but the 4714th, he connected this very Year with the first of the vulgar Christian *Æra*, and thereby laid a Foundation for applying the whole Series of Time both before and after this great Event, to the other Years of his celebrated Period.

Having thus explained the Nature, Origin, and Properties of this universal Measure of Time, I shall now proceed to shew how we are to apply it for the universal Purposes of Chronology. And in the first Place let me observe, that it affords a general and easy Rule for the finding the Year of any of the three Cycles. For as the first Year of the Period is also the first Year of every Cycle in it, by dividing any Year thereof by the Numbers composing the Cycles, *viz.* 28, 19, and 15, the respective Quotients will show the Number of the Cycles elapsed from the Beginning, and the Remainders will be the Years of the several Cycles, corresponding to the supposed Year of the Period. Thus if it was required to find the Characters of the three Cycles for the 6459th Year of this Period, which answereth to the present Year of our Lord, Divide 6459, the given Year of the *Julian Period*, by 28 the Cycle of the Sun, and the Quotient gives the Number of Rounds of the Solar Cycle that have elapsed from the Beginning of the Period, and the Remainder is the present Year of the said Cycle. In like Manner if you divide by 19, the Quotient will express the Rounds of the Lunar Cycle, and the Remainder will be the Golden Number. The same Method of proceeding, if you divide by 15, will serve for the Indiction. This Rule you see is easy, and saves you the Trouble of retaining particular Numbers in your Mind, as in those already given. It is also universal, and will serve for the Years before *Christ* as well as after, when once you know how to refer them to the *Julian Period*, as will be afterwards taught. Nor is this to be looked upon as an inconsiderable Advantage, because by thus knowing how to find at any Time the Years of the Cycles, you can by the Help of the Calendar, and the other usual Tables, find the Dominical Letter, the new and full Moons, with all the other Ecclesiastical Calculations depending thereon.

But I now proceed to what is my chief Design in this Explication of the *Julian Period*, *viz.* the connecting it with
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the several Epochas of History, that thereby we may be enabled to compare them together, and view the whole Current of Time in a regular, successive Course. We have already seen that the first Year of the Christian *Æra* coincides with the 4714th of this Period, and that therefore 4713 Years of it were elapsed when the Epocha of *Christ's* Nativity began. If therefore to any Year of our Lord's Nativity, we add 4713, that will be the Year of the *Julian* Period, answering to the given Year of the Christian *Æra*. Now as the Year of our Lord's Nativity is universally known and in common Use, nothing can be easier than this Connection; and since it is usual among Christians, to refer all other Epochas to this, the Manner of reducing them to the universal Period is equally obvious. I would know for Instance in what Year of the *Julian* Period the Epocha of the *Hegira* beginneth. This is a celebrated *Æra* in Use among the *Mahometans* and *Arabs*, which took its Rise on Occasion of *Mahomed's* Flight from *Mecca*. The *Turks* make Use of it in all their Computations of Time, and to give it the greater Weight, have affixed to the Word *Hegira* a peculiar Signification, making it imply an Act of Religion, whereby a Man forsaketh his Country, and giveth Way to the Violence of Persecutors, and Enemies of the Truth. Now the first Year of the *Hegira* coincideth with the 622d of our Lord. Add this to 4713, and you have 5335, the Year of the *Julian* Period in which the Epocha of the *Hegira* beginneth. In like manner, if I would know in what Year of the *Julian* Period the *Norman* Conquest happened, this being an Epocha of great Note in *England*, to 1066 the Year of *Christ* answering to the said Conquest, I add 4713, and the Sum 5779 gives the Year required.

Thus you see that the reducing of the Years and Epochas after *Christ's* Nativity to the *Julian* Period, is extremely easy. Those which precede it cost a little more Time, and require great Accuracy of Calculation; it being necessary to ascertain the Year before *Christ's* Birth in which they begin, which often must be deduced from a long Train of Conclusions. However, the great Advantages of this Connection when once made abundantly atones for the Trouble of it, as it proveth ever after a sure and infallible Guide in these Matters. Besides, the Calculations are already made to our Hands in Books writ on Purpose, so that we have only to apply to them. Knowing therefore the Year before *Christ* in which any Epocha beginneth, if you subtract that from 4714,

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the Remainder will be the Year of the *Julian* Period, corresponding with the first of the said Epocha. And having once connected the Beginning of the Epocha, it will be easy to connect its subsequent Years, as there is nothing more required to it but a bare Addition of these Years. To illustrate this Matter by an Example. The Olympiads began in the 776th Year before *Christ*, which subtracted from 4714, leaveth 3938 for the Year of the *Julian* Period. Again, *Rome* according to the Chronology of Archbishop *Usher*, who founds his Computations upon the Authority of *Fabius Pictor*, was built in the 748th Year before the Nativity of our Lord. Now 748 taken from 4714 as before, leaveth 3966, the Year of the *Julian* Period corresponding to that of the Foundation of *Rome*. In the same Manner may any other Epocha of former Ages be connected with this universal Standard of Computation; and the great Advantage of such a Reduction is this, that we can thereby compare the several Epochas together, and determine coincident Times, and the coeval Transactions of different Nations, which, as I said before, is bringing the whole Train of past Events into one connected Series, and exhibiting them to the Mind in a distinct Order of Succession. For knowing by the foregoing Calculation, that the Olympiads began in the 3938th Year of the *Julian* Period, and that *Rome* was founded in the 3966th Year of the same, I see that in the regular Course of Time, there is a Difference of about 28 Years between these two Epochas. When therefore I read in the History of *Greece*, that during the 112th and 113th Olympiads, *Alexander* was pushing his Conquests in *Asia*, and carrying his Victories even into the Heart of *India*; and learn likewise from the *Roman* Historians, that about the Year of the City 420, &c. *Papirius Cursor* was subduing the *Samnites*, and laying the Foundations of the *Roman* Greatness: observing the Times here nearly to coincide, and fall within about the same Years of the *Julian* Period; I thence gather, that at the very Time *Alexander* was establishing the *Macedonian* Greatness in the *East*, an Empire was rising in the *West*, reserved by Providence to crush the Tyranny he was forcing upon Nations, at the Expence of so much Blood and Treasure.

But besides the comparing of Epochas, and determining the coincident Times of History; it is by the *Julian* Period alone, that different Chronologers, who proceed upon different Computations, can understand one another. *Scaliger* supposes the World to have been created in the 3950th Year before *Christ*, and all his Calculations proceed

ceed upon this Hypothesis, in which he is followed by most of the *German* Writers. Archbishop *Usher* on the other Hand, whose Authority is of great Weight, throws the Year of the Creation back to the 4004th before the Christian *Æra*; and other Chronologers proceed upon other Suppositions. If therefore they computed only by the Years from the Creation, we could never understand their Calculations, nor the Reason of the Differences between them, till we first knew how many Years every Author reckoned from the Creation to the Birth of *Christ*; which multiple Inquisition would often be attended with much Trouble and Uncertainty. But by annexing to the Years of the Creation, the corresponding Years of the *Julian* Period, all these Difficulties are removed, and the different Hypotheses upon which Chronologers proceed lie in the most obvious Manner before us. Thus finding that *Usher* refers the Creation of the World to the 710th Year of the *Julian* Period, and *Scaliger* to the 764th, I see at once what different Suppositions they go upon, and in reading their Works, can guide my Judgment accordingly.

I have only one Observation more to make upon the Advantages arising from the Use of this Period, and it is this; that as with respect to past Transactions, it is thus a common Standard for comparing them together, and adjusting the different Suppositions about them; so in regard to those that are to come, it may be made an infallible Criterion, to determine without a Possibility of Error the Years in which they happen. This will evidently be the Case, if upon every remarkable Occurrence likely to make a Noise in future Ages, Chronologers take Care to note the Character of the Cycles answering to the Year in which it falleth out. For hereby it will be fixed to one determinate Year of the Period, in such Manner, that no other Year in the whole can possibly belong to it. Nor is this to be esteemed a Matter of slight Consideration; inasmuch as the Want of such a Method of ascertaining Time, has left us uncertain as to the true Year in which the City of *Constantinople* was taken by the *Turks*. One should think indeed, that so important a Revolution would have made too great a Noise in the World, to suffer any the least Circumstance relating to it to pass unobserved; and yet we find, that while some place it in the Year of our Lord 452, others strenuously contend, that it happened not till the Year after. Now had the *Julian* Period been known in those Days, Chronologers, by recording the Characters of the Cycles, would have so truly determined the Year, that no Dispute of this Kind could have arisen.

For

For the Characters being given, the Year answering to these Characters may easily be found by the following Rule. Multiply the Character or Year of the Solar Cycle into 4845, that of the Lunar into 4200, and the Year of the Indiction into 6916. Add all these Products into one Sum, which divide by 7980, the Number of the *Julian* Period, and the Remainder, neglecting the Quotient, will be the Year you seek for. I know for Instance, that the Year in which our Lord was born, was the 10th of the Solar Cycle, the 2d of the Lunar, and the 4th of the Indiction, and would thence find the Year of the *Julian* Period answering thereto. In order to this, according to the foregoing Instructions, I multiply 10, the Character of the Solar Cycle into 4845, and the Product thence arising is 48450. Again, I multiply 2 the Lunar Cycle into 4200, and find the Product to be 8400. Lastly, I multiply 4 the Year of the Indiction into 6916, and obtain 27664 for the Product. All these Products added together make 84514; and this Sum divided by 7980, giveth 10 for the Quotient, with a Remainder of 4714. The Quotient, as I said before, is not considered in the present Question, but the Remainder expresses the Year of the *Julian* Period required: and that 4714 is the Year thereof answering to the Year of *Christ's* Nativity, we have seen above.

• For a second Example; the present Year 1746 has 19 for the Character of the Solar Cycle, 18 for that of the Lunar, and 9 for the Indiction; to find thence the Year of the *Julian* Period. First 19, the Solar Cycle, multiplied into 4845, giveth 92055. Again, 18, the Lunar Cycle, multiplied into 4200, giveth 75600. Lastly, by multiplying 9, the Year of Indiction into 6916, we have 62244. Add all these Products into one Sum, and they make 229899. Divide this by 7980, and after the Division is finished, we have 6459 for a Remainder, which is the Year of the *Julian* Period answering to the present Year of the Christian *Æra*, as may be readily demonstrated, by adding 4713 to 1746, the current Year of our Lord, according to the Directions given for that Purpose in a former Paragraph.

What I have said will, I believe, serve to give you a sufficient Knowledge of this celebrated Period, at least as far as common Use requires. The Numbers into which in the foregoing Questions you multiply the Cycles, are founded upon Calculations too subtil and refined for you, as yet, to be able to trace them. But these and other Mysteries of the Science will unfold themselves gradually, in Proportion as you advance in a Course of Study. There is one Thing
how-

however worth while to attend to, that this Period, when traced to its Beginning, runneth several hundred Years beyond the Creation. *Scaliger*, when he first invented it, might easily have accommodated its Years to the Years of the World. He had only to apply its first Year to the Year of the Creation, and then computing the Cycles downward, shew what Years of these Cycles corresponded to the Year when he introduced it. But such a Method would have had this Inconvenience attending it, that the Cycles of his Period would not have been the same with the Cycles then in Use. He therefore thought it better to take the Cycles as he then found them settled in the Calendar of the *Latin Church*, and tracing them backward thro' their several Combinations, to the Year in which they all began together, there fixed the Beginning of his Computation, which was by this means carried up several hundred Years beyond the Creation of the World. Now this Method is not only best suited to Practice and common Use, as the Cycles of the Period are the same with those of the Calendar, but it hath also this Advantage; that thereby we can with greater Ease adjust the different Opinions of Chronologers. For almost all of them proceeding upon different Systems, and varying in their Account of the Years between the Creation and the Birth of *Christ*; it so happens that most of those Computations, especially such as are in Use among the Western Christians, fall within the Years of the *Julian Period*; so that by reducing them to it, we have (as was before shewn) an easy Way of comparing them together, and adjusting them one to another.

P. I suppose, now that you have explained the *Julian Period*, and conducted me thro' all the several Measures of Time, you will next, according to the Plan laid down at your first setting out, shew how this Chronological Knowledge may be most usefully applied to the Purposes of History.

G. It is indeed necessary that you should have some general Knowledge of the Succession of Ages, and the most remarkable Transactions that have happened in the World; and these, if laid before you in a just and orderly Manner, will serve to conduct you thro' all the Labyrinths of History. You may remember I told you, that Chronology was fitly divided into two Branches; one comprehending the several Divisions and Periods by which Time is measured, and the other treating of the various Epochas to which different Nations refer in their Computations. It is the second of these that now falleth under our Consideration; and as I have already explained that general Measure of Time, to which as a Standard

ward, all other *Æras* may be referred, I shall take Care in tracing out the particular Epochas, to annex the Years of the *Julian* Period, in order to give you a distinct View of the Succession of Time, and enable you to compare this general Draught with such other Computations as may afterwards fall in your Way. If we consider Time as running forward in a continued Train of several thousand Years from the Creation of the World to the Birth of *Christ*, and were to take an Account of the History of Mankind during that long Interval; it is evident that our narrow Minds are by no means able to comprehend distinctly the Transactions of so many Ages, or view them in a due Order of Succession, unless we begin by dividing this large Period into several lesser Spaces and Intervals. For the Occurrences that happen within each of these will be then more easily retained, and may be afterwards united by the Mind into one general Plan. Such a Division as that I am speaking of, does the Consideration of Epochas afford. For they being certain fixed Points of Time, distinguished by some memorable Event, the Mind considers them as convenient Resting-places, from whence to take a View of whatever hath fallen out remarkable before or since. Now the Epochas of antient History being all removed from one another by a greater or lesser Term of Years, the several intervening Periods may be very naturally considered as so many Subdivisions of the general Course of Time. It should therefore be the first Care of one who applyeth to the Study of History, to get a distinct Notion of these Intervals, that is, of the Spaces of Time between Epochas and Epochas, and at the same Time to acquaint himself with the most remarkable Transactions that have happened during every Period in Order. For thus he presents the Mind at once with a general Plan of the whole Body of ancient History, and disposing past Events in a regular Series, by this means avoids Perplexity and Confusion.

P. I understand you. As in studying the Geography of any Nation or Kingdom, we first get acquainted with its general Regions, and then fixing upon some remarkable Cities in each of these, dispose of the other Towns around them, every one according to its Distance, that the Mind by proceeding thus from Province to Province, may take a progressive View of the whole Country, and comprehend it in all its Parts: such must be the Method of History. We must divide it into certain Parts and Intervals, each beginning with some memorable Occurrence; and then getting acquainted with the most remarkable Transactions of every Period, dis-

pose of the other Events before or after them, according as they fall out in the Train of the History.

G. It is so; and in order to avoid Confusion, it is necessary at first to confine ourselves to a moderate Number of Divisions, which, when well digested, may be afterwards subdivided into what lesser Periods we please. As it is my Design to lay before you a short View of ancient History from the Creation of the World to the Birth of *Christ*, and to proceed in it according to the Plan laid down above, I shall divide that whole Interval into ten Parts. The first takes in the Duration of the old World, or from the Creation to the Deluge, which includeth one thousand six hundred and fifty-six Years. The second reacheth from the Deluge to the Vocation of *Abraham*, and taketh in four hundred and twenty-six Years. The third from the Vocation of *Abraham* to the Departure of the Children of *Israel* out of *Egypt*, comprehendeth four hundred and thirty Years. The fourth from the Departure out of *Egypt* to the Destruction of *Troy*, includes three hundred and eight Years. The fifth from the Destruction of *Troy* to the laying of the Foundations of the Temple under *Solomon*, taketh in an hundred and seventy-two Years. The sixth from the Foundations of the Temple to the Building of *Rome*, includeth two hundred and fifty-eight Years. The seventh from the Building of *Rome* to *Cyrus*, comprehendeth two hundred and eighteen Years. The eighth from *Cyrus* to the Overthrow of the *Persian* Empire by *Alexander the Great*, containeth two hundred and six Years. The ninth from the Fall of the *Persian* Empire to the Defeat of *Perseus*, when *Rome* became the Mistress of the World, taketh in an hundred and sixty-two Years. The tenth and last, from the Destruction of the Kingdom of *Macedon* under *Perseus*, to the Beginning of the Christian *Æra*, includeth about an hundred and sixty-eight Years. You see that each of these Divisions beginneth with some celebrated Epocha. I shall go thorough them one after another, and not only give an Abstract of the History of each, but also as I proceed, take Notice of such other *Æras* as have been of principal Note in ancient Times. This will give you an exact View of the Succession of Ages, accustom you to range Events according to the regular Train of their Years, and to present you with what one may call a general Map of ancient History. After this you may apply to any particular Part of it with Advantage. The great Empires will lie open before you. Facts may be traced in all their Consequences; and the whole Chain of human Affairs, with its various Connections and Dependences, be pursued with Ease and Pleasure.

P. Begin

P. Begin therefore, for the Prospect is so fair and inviting, that you are not to wonder if I discover some Impatience to be farther engaged in so agreeable a Scene.

G. The first Epocha openeth with a Display of Almighty Power. God creates the World out of nothing, and pours upon it a Profusion of Ornaments, that it may be an agreeable Habitation for Man, who standeth in the first Rank of Beings here below. This great Event is placed by Archbishop *Usher*, whose Chronology we chuse to follow, in the 710th Year of the *Julian* Period, and the 4004th before *Christ*. Here *Moses* the great Lawgiver of the *Jews* beginneth his History, and presenteth us with the original Pair in a State of Innocence and Perfection, adorned with the Image of their Maker, and exercising Dominion over the Creatures. This is the Period so much celebrated by the Poets under the Name of the Golden Age. But alas! it was of short Continuance. *Eve* seduced, and *Adam* joining in the Offence, experience a fatal Reverse of Fortune, and are forced to quit the delightful Abode of Paradise.

The Earth beginneth to be peopled, and the Corruption of human Nature discovereth itself. *Abel* is murdered by his Brother *Cain*, but Punishment followeth close upon the Offence. We see the Criminal suffering under the Reproaches of his own Conscience, and retiring from the Commerce of Men, whose Hatred he had justly incurred. By him the first City is built, and among his Posterity we meet with the first Beginnings of Arts. Here we see at the same time the Tyranny of the human Passions, and the prodigious Malignity of the Heart of Man. The Posterity of *Seth* withstand the general Torrent, and continue faithful to God. 987.

Enoch is miraculously taken up into Heaven as a Reward for his upright walking with his Maker. The Posterity of *Seth* intermarrying with the Descendants of *Cain*, or in the Language of Scripture, the Sons of God going in unto the Daughters of Men, an universal Corruption ensued. God no longer able to bear with the Wickedness of Men, resolveth upon their Destruction, and maketh known his Purpose by the Mouth of his Servant *Noah*; but they continuing hardened in their Iniquities, the Earth is covered with a Deluge of Water, and all Mankind cut off, *Noah* and his Family excepted. This happened in the 1656th Year of the World, and the 2366th of the *Julian* Period. It is worth observing, that as the Deluge was uni-

Years of the
World.
130.

1536.

1656.

versal, so the Tradition of it hath obtained amongst all Nations. Nothing is more celebrated in the Writings of the Poets, nor can any Event of equal Antiquity boast of so many concurring Testimonies to support it. Not that sacred History deriveth any additional Strength from such foreign Recommendations; but the Mind is pleased to see Truths, in which it taketh a real Interest, confirmed by the Annals of Nations who had not any such Motives to engage their Belief of them.

P. Here, as I remember, endeth your first Period of ancient History. And indeed the Deluge very naturally offereth a new Epocha. The repeopling of Nations after so general a Destruction looketh like a second World rising out of the Ruins of the former. Proceed therefore, and give me some Account of the Affairs of this new People.

*Years of the
World.*

*2d Epocha, the
Deluge.*

1656.

G. To the Times following after the Deluge we must refer some considerable Changes in the ordinary Course of Nature. So universal a Shock doubtless caused great Alterations in the Atmosphere, which now took a Form not so friendly to the Frame and Texture of the human Body. Hence the Abridgment of the Life of Man, and that formidable Train of Diseases which have ever since made such Havock in the World. The Memory of the three Sons of *Noah*, the first Founders of Nations, hath, we find, been preserved among the several People descended from them. *Japhet* who peopled the greatest Part of the West, continued long famous under the celebrated Name of *Japetus*. *Ham* was revered as a God by the *Egyptians* under the Title of *Jupiter Hammon*. And the Memory of *Sem* hath ever been held in Honour among the *Hebrews* his

1757.

Descendants. The first considerable Dispersion of Mankind was occasioned by the Confusion of Languages, sent among them by God, upon their engaging in a vain Attempt of building a Tower, whose Top might reach to Heaven. As the Earth, after the Deluge, was over-run with Woods, which became the Haunts of wild Beasts, the great Heroism of those Times consisted in clearing the Ground, and extirpating these Savage Monsters, that held Mankind under continual Alarms, and hindered them from enlarging their Habitations. *Nimrod* acquiring great Reputation in this Way, is thence called by *Moses* a mighty Hunter before the Lord. As his Enterprizes of this Kind soon made him considerable, and naturally tended to rouse Ambition in the Heart of Man, we find him aiming at Dominion over his Fellow-creatures, and establishing his

his Authority upon Conquest. Such was the first Beginning of Kingdoms. *Nimrod* founded his at *Babylon*, where the vain Attempt to build the famous Tower had been made. Much about the same Time the Foundations of *Nineveh* were laid, and several other ancient Kingdoms established. They were but of small Extent in their first Beginnings, as is easy to suppose. In *Egypt* alone we meet with four Dynasties of Principalities; *Thebes*, *Thin*, *Memphis*, and *Tanis*. To this Age also we may refer the Origin of the *Egyptian* Laws and Policy. Already they began to distinguish themselves by their Astronomical Knowledge, which was also cultivated with no less Ardour among the *Chaldeans*; for so far back did their Observations of the heavenly Bodies reach, according to the Accounts sent from *Babylon* to *Aristotle* by *Calisthenes* the Philosopher. You will readily suppose that if the speculative Sciences began by this Time to be cultivated, those practical Arts that tend to the Ease and Accommodation of human Life would not lie neglected. *Noah* had doubtless preserved all the Inventions of the old World; but as the Face of Nature was considerably altered by the Deluge, new Contrivances must be adapted to their present Circumstances. Hence Agriculture, Architecture, and the Art of polishing Mankind, are found to have flourished very early in the Western Parts of the World, where *Noah* and his Descendants first settled. In Proportion as we remove from them, we meet with nothing but Barbarity and a savage Wildness. Even *Greece* itself, which led the Way in Arts and Sciences to the other *European* Nations, was wholly unacquainted with the most necessary Concerns of human Life, till Strangers arriving from the Eastern Countries, brought along with them the Knowledge of those more improved Nations. But tho' Arts and Sciences thus flourished in the East, the Knowledge of the true God seemeth to have decayed very early. Tradition introduced many absurd Notions into Religion, and made Way for those gross Ideas of the Deity that soon overspread the World. The Number of false Divinities multiplied exceedingly; and this was what gave Occasion to the Vocation of *Abraham*.

This happened about four hundred and twenty-six Years after the Deluge, and in the 2793d Year of the *Julian* Period. For then it was, that the several Nations of the Earth walking after their own Ways, and forgetting him that made them; God, to hinder in some Measure the Progress of this universal Depravation, resolved to separate for himself a chosen People. *Abraham* was called to be the

Year of the
World.

3d Epoch,
the Vocation
of Abraham.

2083.

Father of this distinguished Race. God appeared to him in the Land of *Canaan*, where he purposed to establish his Worship, and the Posterity of that eminent Patriarch, whom he promised to multiply as the Stars of Heaven, and the Sand upon the Sea-shore. It is remarkable of this Father of

the chosen Nation, that tho' abounding in
2092. Wealth, and possessed of a Power which had proved an Over-match for that of several Kings united, he yet adhered to the Manners of ancient Times, and contented with the Simplicity of a Pastoral Life, discovered his Magnificence no otherwise, than by the most unbounded and extensive Hospitality. It was in his Time that

2148. *Inachus*, the most ancient of all the Kings mentioned in the History of *Greece*, founded the Kingdom of *Argos*. After *Abraham*, we read of *Isaac* his Son, and *Jacob* his Grandson, who no less distinguished themselves by a Simplicity of Manners and steady Faith in God. Nor did they miss of the Reward due to their Piety. The same Promises were renewed to them, and they equally experienced the Favour and Protection of Heaven. *Isaac* blessed *Jacob* to the Prejudice of his elder Brother *Esau*, and tho' de-

ceived in Appearance, only fulfilled the Counsel
2245. of God. *Esau* is also mentioned in Scripture by the Name of *Edom*, and was the Father of the *Idumeans*, of no small Note in History. To *Jacob* were born the twelve Patriarchs, Fathers of the twelve Tribes of *Israel*. Among them *Joseph* holds a distinguished Place. The Train of Accidents by which he became first Minister to the King of *Egypt*, plainly speaks the immediate Interposition of Providence, which was thereby preparing for the Accomplishment of the Promises made to *Abraham*. For to this was owing the Settlement of *Jacob's* Family in that Part of *Egypt*, of which *Tanis* was the Capital, and where the Kings took all the Name of *Pharaoh*. *Jacob* a little before his Death calling his

Children together, made that celebrated prophetic
2315. Declaration of the future State of their Posterity, in which he particularly discovered to *Judah* the Time of the *Messiah*, and that he was to issue from his Loins. The Family of this Patriarch became in a short Time a great People, insomuch that the Jealousy of the *Egyptians* being roused by so amazing an Increase, they began to lay them under heavy Oppressions. At length God sendeth

2433. *Moses* into the World, delivereth him from the Waters of the *Nile*, and maketh him fall into the Hands of *Pharaoh's* Daughter, who educateth him as her own Son, and instructeth him in all the Learning of the *Egyptians*.

About

About this Time the People of *Egypt* sent out Colonies into several Parts of *Greece*. That of *Cecrops* founded twelve Cities or rather Villages in *Attica*, of which was composed the Kingdom of *Athens*, where the *Egyptian* Laws and Religion were introduced by the Founder. Not long after happened that famous Flood in *Thessaly* under *Deucalion*, which the *Greek* Poets have confounded with the universal Deluge. *Hellen*, a Son of this *Deucalion*, reigned afterwards in *Thessaly*, and gave his Name to *Greece*. Much about the same Time, *Cadmus* the Son of *Agenor* came with a Colony of *Phœnicians* into *Bœotia*, and founded the ancient City of *Thebes*. *Moses* in the mean Time advanced in Years, and being driven from the Court of *Pharaoh*, because he opposed the Persecution of his Brethren, fled into *Arabia*, where he fed the Flocks of his Father-in-law *Jethro* forty Years. It was here that he saw the Vision of the burning Bush, and heard the Voice of God calling to him to go and deliver his Brethren from the Slavery of *Egypt*. He obeyed the Divine Admonition, and wrought all those Wonders in the Court of *Pharaoh*, of which we have so full an Account in Holy Writ. And this bringeth us to the 4th Period of our History.

P. Let me interrupt you here a Moment, now that we are got among the *Egyptians*, who seem by this Time to have been a powerful People. I have heard much of their wise Constitutions, their great Knowledge in the Sciences, their Pyramids, Obelisks, Temples, and other illustrious Monuments of Wealth and Grandeur. Were they arrived at this Degree of Eminence among Mankind, in the Age we are speaking of?

G. In a great Measure they were. It is said of *Moses* by Way of Commendation, that he was instructed in all the Learning of the *Egyptians*. You have seen them sending abroad Colonies, civilizing barbarous Nations, and introducing among them the Constitutions of a just Policy. These are Proofs sufficient both of their Power and Wisdom. Many of their amazing Works, as the Labyrinth, the Lake of *Meris*, &c. are indeed of later Date, yet it is certain that the Pyramids were built before the Times we are speaking of. Nor is the Opinion of some learned Men, that the *Israelites*, during their Oppression, were employed in this Service, altogether without Foundation; more especially when we consider the Nature of the Slavery under which they groaned,

which evidently refers to the carrying on of some considerable Designs in Architecture. But to return to our History.

Years of the
World.

4th Epoch—
the Departure
out of Egypt.

2523.

In the 856th Year after the Deluge, the 430th from the Vocation of *Abraham*, and the 3223d of the *Julian Period*, *Moses* led the Children of *Israel* out of *Egypt*, and received the Law from God himself upon Mount *Sinai*. In his Progress thro' the Wilderness to the Land of *Canaan*, he instituted, by God's Appointment and Direction, the whole Tabernacle Service. We find him also establishing a Form of Civil Government among the Tribes, in the framing of which he was assisted by the Counsel of his Father-in-law *Jethro*. During these Transactions in the Wilderness, the *Egyptians* continued sending out Colonies into divers Nations, particularly *Greece*, where *Danaus* found Means to get Possession of the Throne of *Argos*, driving out the ancient Kings descended of *Inachus*. Upon the Death of *Moses*, *Joshua* succeeded, who began and nearly completed the Conquest of *Canaan*. After

2530.

2553.

him we meet with a Succession of Judges. Unhappily the *Israelites*, after the Death of the Elders that knew *Joshua*, forgot the God of their Fathers, and were seduced into the Idolatry of the bordering Nations. This drew down heavy Chastisements from above, and they were sold into the Hands of cruel Oppressors. But when in their Distress they called upon God, he failed not from time to time to raise up a Deliverer. Thus

2599.

2679.

Othniel put an End to the Tyranny of *Cushan King* of *Mesopotamia*, and 80 Years after *Ehud* delivered them from the Oppression of *Eglon*, King of *Moab*. Much about this Time *Pelops* the *Phrygian*, the Son of *Tantalus*, reigned in *Peloponnesus*, and gave his Name to that famous Peninsula. *Bel* or *Belus*, King of the *Chaldeans*, received from his People Divine Honours. The *Jews* enslaved or victorious, according as they honoured or forsook their God, experience many vicissitudes of Fortune, as may be seen in the Histories of *Deborah* and *Barak*, of *Gideon*, *Abimelech*, *Jephthah*, &c. This Age is considerable for many great Revolutions among the Heathen Nations. For according to the Computation of *Herodotus*, who seems the most exact

2737.

and worthy of Credit, we are here to fix the Foundation of the *Assyrian Empire* under *Ninus* the Son of *Belus*, 525 Years before the building of *Rome*, and in the Time of *Deborah* the Prophetess. He established the Seat of it at *Nineveh*, that ancient City, already famous

over

over all the East, but now greatly beautified and enlarged by him. They who allow 1300 Years to the first *Assyrian* Empire, run up nearly to the Times of *Nimrod*, founding their Supposition upon the Antiquity of the City. But *Herodotus*, who gives it only 520 Years, speaks of its Duration from *Ninus*, under whom the *Assyrians* extended their Conquests over all the upper *Asia*. Under this Conqueror we are to place the Founding, or rather Rebuilding of the ancient City of *Tyre*, which afterwards became so famous by its Navigation and Colonies. Here too, or very soon after, probably in the Time of *Abimelech*, come in the famous Exploits of *Hercules* the Son of *Amphitryon*, and of *Theseus* King of *Athens*. This last united the twelve Districts of *Attica* into one large City, and gave a better Form to the *Athenian* Government. In the Reign of *Semiramis* so famous for her Conquests and magnificent Works, and while *Jephthah* judged *Israel*, *Troy*, which had been already once taken by the *Greeks* in the Time of *Laomedon*, was a second Time taken and reduced to Ashes by the same *Greeks*, in that of *Priam* the Son of *Laomedon*, after a Siege of ten Years.

This Epocha of the Destruction of *Troy*, which happened about 308 Years after the Departure out of *Egypt*, and in the 3530th Year of the *Julian* Period, is considerable, not only on Account of the Greatness of the Event, celebrated by so many famous Poets both *Greek* and *Latin*; but also because it furnishes a proper Date, in taking Account of the fabulous and heroic Times. These Ages of Fiction and Romance, where the Poets place their Heroes the Offspring of the Gods, are not very remote from the *Æra* of which we are speaking. For in the Time of *Laomedon* the Father of *Priam*, appeared all the Worthies concerned in the Expedition of the *Golden Fleece*; *Jason*, *Hercules*, *Orpheus*, *Castor*, *Pollux*, &c. and even in the Age of *Priam* himself, we see *Achilles*, *Agamemnon*, *Menelaus*, *Hector*, *Ulysses*, *Diomedes*, *Sarpedon* the Son of *Jupiter*, *Aeneas* the Son of *Venus*, whom the *Romans* acknowledged for their Father and Founder, with many others, the Boast of Nations, and the Pride of the most renowned Families. Round this Epocha therefore we may gather what is most illustrious and great in the heroic Times. But the Transactions of Holy Writ during this Period, are yet more astonishing. The prodigious Strength of *Sampson* and his amazing Exploits, the Administration of *Eli*, *Samuel* the chosen Prophet of God, *Saul* the first King of *Israel*, his Victories, Presumption, and unhappy Fall, are Events that may

Years of the
World

5. Epochs,
The taking of
Troy.
2820.

well raise our Wonder and Admiration. About this Time *Codrus* King of *Athens* devoted himself to Death for the Safety of his Country. His Sons *Medon* and *Nileus* disputed about the Succession, whereupon the *Athenians* abolished the Regal Power, and created perpetual Governors, or Magistrates for Life, but answerable for their Conduct, who were distinguished by the Name of *Archons*. *Medon* the Son of *Codrus* was the first who exercised that Office, and it continued a long Time in his Family. To this Age we must also refer the Settlement of several *Athenian* Colonies in that Part of *Asia Minor* called *Ionia*. The *Æolian* Colonies settled there much about the same Time, and all *Asia Minor*

2949. was covered with *Greek* Cities. In the Kingdom of *Israel*, *Saul* was succeeded by *David*, who

at first was acknowledged as King by the House of *Judah* only; but upon the Death of *Ishbosheth*, all the Tribes owned his Authority. He proved a valiant and fortunate Prince, greatly enlarged his Dominions, and advanced the *Israelites* to a Degree of Wealth and Power, far exceeding any thing they had known before. But what is still more, he was the distinguished Favourite of Heaven, and is stiled in Scripture a Man according to God's own Heart. To this pious Warrior succeeded *Solomon*, famed for his Wisdom, Justice, and pacific Virtues, whose Hands, unpolluted with Blood, were declared worthy to raise a Temple to the Most High.

Years of the
World.

6. Epocha.
The Temple.

2992.

It was in the 3702d Year of the *Julian* Period, the 480th after the Departure out of *Egypt*, and, to connect sacred History with profane, 172 Years after the taking of *Troy*, and 264 before the building of *Rome*, that *Solomon* laid the Foundations of the Temple. The other Particulars of his Reign

are fully recorded in Holy Writ, where he appears at once an Instance of all that is great and little in human Nature. Under his Son *Rehoboam*, *Israel* was parted into two

3029. Kingdoms; one called by way of Distinction the Kingdom of *Israel*, and consisting of the ten Tribes

who associated under *Jeroboam*; the other known by the Name of the Kingdom of *Judah*, composed of such as adhered to the House of *David*. The Kings of *Egypt* seem at this Time to have been very powerful, and many are of Opinion, that the *Shishak* of Scripture, whom God made Use of to punish the Impieties of *Rehoboam*, is the same with

3033. that famous Conqueror so renowned in profane History under the Name of *Sesostris*. In the Reign of *Abijah* the Son of *Rehoboam*, we see the

the Piety of that Prince rewarded with a memorable Victory over the revolted Tribes. In the Time of *Asa* his Son and Successor, *Omri* King of *Israel* built *Samaria*, which thenceforth became the Capital of that Kingdom. Next follow the pious Reign of *Jehoshaphat* in *Judah*, and the Idolatry and Impieties of *Ahab* and *Jezebel* in *Israel*, with the signal Vengeance of Heaven for the Blood of *Naboth*. About this Time we are to place the Foundation of *Carthage* by *Dido*, who transporting a Colony of *Tyrians* into *Africa*, chose a Place for her new City conveniently situated for Traffick. The Mixture of *Tyrians* and *Africans* contributed to the making of it both a warlike and a trading City, as will appear in the Sequel. *Judah* and *Israel* were in the mean time the Scene of amazing Revolutions and Wonders. *Jehoram* by marrying the Daughter of *Ahab*, was seduced into the Idolatry of that wicked Family, and drew down upon himself the Vengeance of Heaven. *Jehu* taketh Possession of the Throne of *Israel*, and destroys the whole Posterity of *Ahab*. *Jehoram* 3120. King of *Judah*, and *Ahaziah* his Son, with the greatest Part of the Royal Family, are all slain about the same Time, as Allies and Friends of the House of *Ahab*. *Athaliah* upon hearing this News, resolveth utterly to extinguish the House of *David*, and putting to Death all that remained of that Family, even to her own Children, usurps the Crown of *Judah*. But *Joash* preserved by the Care of *Jehoshhebah* his Aunt, and brought up privately in the Temple by *Jehoiada* the High-Priest, after six Years putteth an End to the Usurpation and Life of *Athaliah*. During all this Time, *Elijah* and *Elisha* were working these Wonders and Miracles in *Israel*, which have made their Names so famous in Holy Writ. Let us now look abroad a little into profane History, which beginneth to furnish more ample Materials, and entertain us with the gradual Rise of those *Grecian* Commonwealths, that made so great a Figure in ancient Times. For during the Period we are speaking of, according to the most received Opinion, flourished *Lycurgus* the famous *Spartan* Law-giver. The Bounds I have prescribed myself in this Discourse, will not allow of my laying before you a Scheme of those admirable Institutions, which rendered *Lacedaemon* the most powerful and illustrious City in *Greece*. You can read them at large in the Histories of those Times. I shall only observe, that as it was the chief Aim of this Lawgiver to banish Luxury and Avarice, and introduce a warlike Spirit among the People; nothing could be more happily contrived

for

for this Purpose, than his equal Distribution of the Lands of the Commonwealth, his Prohibition of all Gold and Silver Coin, and that laborious temperate Kind of Life habituated to the Exercises of War, in which every Citizen was trained up from his Infancy. In a Word, it is Commendation enough to say, that while *Sparta* adhered to the Establishments of *Lycurgus*, she was invincible in herself, and respected by all the World. Sometime before *Lycurgus*, flourished *Homer* and *Hesiod*, the two renowned *Grecian* Poets. We see in their Works the amiable Simplicity of those ancient Times; and though History has left us very much in the Dark, as to the early Ages they describe, yet it is abundantly plain from their Writings, that the *Greeks* were by this Time a powerful People, and had made considerable Advances in all the different Branches of human Learning. In *Judah*, *Joash*, during the Life of *Jehoiada*, ruled the People with Wisdom and Justice; but after the Death of that great Man, he be-

3164. came a very Tyrant, insomuch that he ordered *Zechariah* the High-Priest, the Son of his Benefactor, to be stoned to Death. But Heaven did not long defer Vengeance for this Act of Perfidy and Ingratitude. The Year following being beaten by the *Syrians*, he fell into Contempt, and was slain by his own Servants. *Amaziah* his Son succeeded him in the Throne. Mean while the Kingdom of *Israel*, which had been greatly weakened under the Successors of *Jehu*, by its almost continual Wars with the

Kings of *Damascus*, began to recover and flourish by the wise and vigorous Administration of *Jeroboam* the second, who exceeded in Piety and Valour all that had gone before him. Nor did

3194. *Uzziah* or *Azariah* the Son of *Amaziah* acquire less Glory in *Judah*. In the 34th Year of his

3228, Reign begins the famous Computation by the *Olympiads*, of which we have already spoken in our Chronology. It is celebrated in History, not only as being the great Epocha of the *Greeks*; but also, because here, according to *Varro*, the fabulous Times end. They are so named on account of the many Fables which the Poets have interwoven with the Transactions they describe, insomuch that it is almost impossible to distinguish Truth from Falshood.

P. Now that you speak of *Varro* and his Distribution of Time, I should be glad you would give me some Account of it; because I remember to have seen it several Times referred

ferred to, and was at a Loss, as not well knowing what it meant.

G. Varro divided the whole Series of Time into three Periods. The first extended from the Creation of the World to the Deluge, and is by him called the unknown Age, there being nothing in profane Historians relating to that Time, which hath any Appearance of Truth. The second Period reached from the Deluge to the first Olympiad, and this is what he stiled the fabulous, for the Reasons mentioned above. The third and last, beginning with the first Olympiad, was carried down to the Age in which that Author wrote, and may by us be extended to the present Times. He calls it the historical Period, because henceforward the Transactions of Mankind are handed down to us by faithful and authentick Relations; so that the Olympiads, while they constitute the great Epocha of the *Greeks*, are at the same time to be considered as the *Æra* of true History. However, this holds only in respect of the Transactions of the Heathen World, inasmuch as holy Writ furnisheth a true and authentick Relation of the Affairs of the chosen People, from the Times of *Abraham* the Father and Founder of the *Jewish* Nation; and hath even traced Things back in a general Summary, to the first Formation of the Universe. By this Means I have been enabled to lay before you a just Account of the Progress of human Affairs; and deducing History from its Source, have preserved the Chain of Ages unbroken, and disposed of the scattered Fragments of profane History, according to the true Places they ought to possess in the general Course of Time. Sacred History is very soon going to leave us; but we may esteem it a Happiness, that having conducted us with Certainty thus far, we are arrived at a Period where the Relations of other Writers may be depended on. Thus the Thread of History is continued, we see Ages succeeding one another in a connected Series, and can pursue the Affairs of Mankind in a just and orderly Progression, from their first Original, to the Times in which we live. But to return whence we digressed. *Azariah* was succeeded in the Kingdom of *Judah* by his Son *Jotham*, who proved a wise and pious Prince. *Israel* mean while was torn with intestine Divisions. *Shallum* had slain *Zachariah* the Son of *Jerobeam*, and usurped the Crown; which inspiring *Menahem* with Hopes of gratifying his Ambition by the like Means, he conspired against the Usurper, and served him as he had done his lawful Prince. *Pul* was at this Time King of *Assyria*, who, taking Advantage of these Disturbances in *Israel*,

3233.

advanced

advanced against it with an Army. But *Menahem* found Means to satisfy him by a Present of a thousand Talents. Archbishop *Usher* conjectures this *Pul* to have been the Father of *Sardanapalus*, imagining that Name to imply as much as *Sardan* the Son of *Pul*. It was in the Reign of this *Sardanapalus* that the *Athenians*, whose Disposition was pushing them on insensibly to a popular Government, upon the Death of *Alcmaeon* the last of their perpetual Archons, retrenched the Power of these Magistrates, and limited their Administration to ten Years. *Charops* was the first who held this Dignity under these Restrictions. But we must now turn our Eyes towards *Italy*, and take a View of the first Beginnings of that Empire, which is in Time to swallow up all the rest, and spread its Victories to the remotest Regions of the known World. After the Destruction of *Troy*, *Aeneas* gathering together the few Remains of his unhappy Countrymen, sailed for *Italy*; where marrying the Daughter of King *Latimus*, he succeeded him in the Throne, and left it to his Posterity. This Race of *Latin* Kings held the Sovereignty for upwards of three hundred Years; nor do we read of any remarkable Revolution till the Time of *Numitor* and *Amulius*. But then *Amulius* seizing upon the Crown to the Prejudice of his elder Brother *Numitor*, remained possessed of it till *Romulus* and *Remus* the Sons of *Ilia*, *Numitor's* Daughter, arriving at Manhood, restored their Grandfather to his Inheritance, and slew the Usurper.

Years of the
World.

7th Epoch.
The Building
of Rome.

3250.

This Revolution was followed soon after by the Building of *Rome* in the Reign of *Jotham* King of *Judah*. Historians are not agreed as to the precise Year of this Event. The Computation of Archbishop *Usher*, founded on the Authority of *Fabius Pictor*, places it a little before the Beginning of the eighth Olympiad, in the 3966 Year of the *Julian* Period. This I take it was the true Year of the Foundation of *Rome*. But as *Varro's* Account is now almost universally follow'd; to prevent a Disagreement between this Tract, and those other Histories that are most likely to fall in your Way, I shall proceed upon his Hypothesis, which fixes it to the 3d Year of the 6th Olympiad, that is, in the 3966th Year of the *Julian* Period, 430 Years after the Destruction of *Troy*, and 753 before the Beginning of the Christian *Æra*. The *Romans*, (according to *Plutarch* and others,) began to build on the 21st of *April*. This Day was then consecrated to *Pales*, Goddess of Shepherds, so that the Festival of *Pales*, and that of the Foundation of the City, were afterwards jointly celebrated

brated at *Rome* on the same Day. This *Æra* so remarkable in History, as serving the best of any to direct us in regulating our Accounts of the Western and *European Nations*, is removed but a few Years from another of no less Note in the Eastern Chronology. For about six Years after the building of *Rome*, according to the Computation of *Varro*, happened the Downfall of the *Assyrian Monarchy*, occasioned chiefly by the Effeminacy of *Sardanapalus*. This Prince neglecting wholly the Administration of publick Affairs, and shutting himself up in his Palace amongst his Women and Eunuchs, fell into Contempt with his Subjects; whereupon *Arbaces* Governor of *Media*, and *Belefsis* Governor of *Babylon*, conspiring against him, besieged him in his Capital, and reduced him at last to the Necessity of perishing miserably with his Wives and Eunuchs in the Flames of his own Palace. Upon the Dissolution of this mighty Empire, there arose two others in its Stead, founded by the two Leaders of the Conspiracy. *Belefsis* had *Babylon*, *Chaldea*, and *Arabia*; and *Arbaces* all the rest. *Belefsis* is the same with *Nabonassar*, from the Beginning of whose Reign at *Babylon*, commenceth the famous Astronomical *Æra* I am speaking of, from him called the *Æra* of *Nabonassar*. For this *Æra* we are beholden to *Ptolemy's Canon*, which beginning with *Nabonassar*, carries down the Succession of the *Babylonian Kings*, and afterwards of the *Persian* and *Macedonian*, quite beyond the Birth of *Christ*. This Canon is a sure Guide in Regard to the Eastern Chronology, and comes in the most opportunely that can be imagined, for the connecting of sacred and profane History. For as it commenceth several Years before the *Babylonish Captivity*, by which the Course of the *Jewish History* is interrupted; we can here take up the Series, and continue down the Account of Time with Certainty, to the Beginning of the Christian *Æra*. The first Year of *Nabonassar* coincides with the seventh Year of *Rome*, the second of the 3257. 8th Olympiad, the 747th before *Christ*, and the 3967 of the *Julian Period*. In the mean time *Abaz* having succeeded his Father *Jotham* in the Kingdom of *Judah*, was attacked by *Rezin* King of *Syria*, and *Pekah* King of *Israel*; whereupon applying to the King of *Assyria*, who is in Scripture called *Tiglath-Pileser*, he readily obtained his Assistance. This *Tiglath-Pileser* is by some conjectured to be the same with *Arbaces* the *Mede*; but the more probable Opinion is, that he was of the Royal Family of *Assyria*, his Name *Tiglath-Pull-Assar*, having a plain Resemblance of *Pul*, and *Sardan-Pul*, the Names of the two former Kings. It is likely therefore, that taking Advantage of the Confusion that followed upon

upon the Dissolution of the *Affyrian* Monarchy, and the Division of it between *Arbaces* and *Belesis*, he put himself at the Head of those who still adhered to the House of *Pul*, and getting Possession of *Nineveh*, there established a third Empire for himself, while *Arbaces* and *Belesis* were employed in settling themselves in the Provinces they had respectively governed under the former Monarch. Thus we see a second *Affyrian* Empire rising out of the Ruins of the former, of which *Nineveh*, as before, remained the Capital. *Tiglath-Pileser* coming with a great Army to the Assistance of *Abaz*, took *Damascus*, and entirely destroyed the Kingdom of *Syria*, uniting it to his own. He likewise greatly distressed that of *Israel*, and even ravaged the Territories of his Friend and Ally King *Abaz*. By this Means were the Kings of *Affyria* first introduced into *Palestine*, which finding to lie convenient for them, they resolved to make a Part of their Empire. They began with the Kingdom of *Israel*, which *Salmaneser*, the Son and Successor of *Tiglath-Pileser* entirely subdued,

3283. throwing *Hosea* the King thereof into Prison, and carrying the People into Captivity. About this

Time died *Romulus* the first King of *Rome*, after a Reign of 37 Years. He was all his Life engaged in Wars, and always returned from them victorious. But this hindered him not from attending both to the civil and religious Establishment of his new Colony, where he laid the first Foundation of those Laws and Institutions, that contributed so much to the Advancement of the *Roman* Empire. A long and

3290. uninterrupted Peace gave *Numa* his Successor an Opportunity of finishing the Work, by softening

the Manners of the People, and bringing their Religion into a more exact Form. In his Time several Colonies from *Corinth*, and other Parts of *Greece*, built *Syracuse* in *Sicily*, and likewise *Cratona* and *Tarentum*, in that Part of *Italy* called *Magna Grecia*, by reason of the many *Greek* Colonies already settled there. Mean while *Hezekiah* had succeeded *Abaz* in the Throne of *Judah*. He was a Prince renowned for Piety and Justice, and so much the favourite of Heaven, that it interposed in a miraculous Manner, both in recovering him from a remarkable Sicknefs, and delivering him from the Menaces of *Sennacherib* King of *Affyria*. But *Manasseh* his Son not treading in his Steps, he was sold into the Hands of *Esfarhaddon* the Successor of *Sennacherib*. This Prince was wise and politick; he re-united the Kingdom of *Babylon* to that of *Nineveh*, and by his many Conquests equaled, if not exceeded, in Extent of Dominion, the ancient *Affyrian* Monarchs,

archs. While *Eſarhaddon* was thus enlarging his Empire, the *Medes* were beginning to render themselves considerable by the wise Administration of *Deioces* their first King. He had been raised to the Throne on account of his Virtue, and to put an End to the Disorders occasioned by the Anarchy under which his Countrymen then lived. He built the City of *Ecbatana*, and laid the Foundations of a mighty Empire. *Rome* begins now to increase in Power and Territory, though by slow Advances at first. Under *Tullus Hostilius* her third King, and in the 83d Year of the City, happened the famous Combat of the *Horatii* and *Curiatii*, by which *Alba* was subjected, and its Citizens incorporated with the victorious *Romans*. At this Period begins the Reign of *Pſammitichus* in *Egypt*. It had some time before been divided into twelve Parts, over which reigned twelve Princes, who as a Monument of their Union built the famous Labyrinth. But *Pſammitichus*, who was one of them, incurring the Jealousy of the rest, they expelled him, whereupon he drew an Army together, subdued and dethroned the eleven confederate Princes, and seized on the whole Kingdom for himself. As the *Ionians* and *Carians* had been very serviceable to him in this Revolution, he granted them an Establishment in *Egypt*, hitherto inaccessible to Strangers. On this Occasion began the first Commerce between the *Egyptians* and *Greeks*, which as it was ever after constantly kept up, we are to account this according to *Herodotus* the Era of true *Egyptian* History; all that goes before being so darkened by the Fables and Inventions of the Priests, that it seems very little worthy of Credit. In *Media*, *Phraortes* succeeded his Father *Deioces*, and after a Reign of 22 Years left the Kingdom to his Son *Cyaxares*, in whose Time happened the Irruption of the *Scythians*, who vanquishing *Cyaxares* in Battle, dispossessed him of all the upper *Asia*, and reigned there twenty-eight Years. In *Judab*, *Ammon*, succeeding *Manasseh*, after a short Reign left the Kingdom to his Son *Josiah*, who proved a pious Prince, and thoroughly reformed the *Jewish* State. *Rome* in the mean time was enlarging her Territories under her 4th King *Ancus Martius*, and by the wise Establishment of incorporating the conquered Nations, increased in Power and the Number of her Citizens. *Babylon* we have seen had been reunited to *Nineveh*, and so continued till the Reign of *Chinladan*; but he proving an effeminate Prince, *Nabopolassar*, whom

whom he had made General of his Armies against *Cyaxares* the *Mede*, rebelled against him, and joining with *Astyages* the Son of *Cyaxares*, invested *Nineveh*, took the

3378. Place, and slew his Master *Chiniladan*, called otherwise *Saracus*. After which to gratify the

Medes, he utterly destroyed that great and ancient City, and from that Time *Babylon* became the sole Metropolis of the *Assyrian* Empire. *Nabopolassar* was succeeded by

3397. his Son *Nebuchadnezzar*, a Prince renowned in History, and who by his mighty Conquests, both in the East and West, raised *Babylon* to be the

Metropolis of the World. By him was *Jerusalem* taken three several Times, and at last totally destroyed, the whole Land of *Judah* being led into Bondage by the Conqueror.

This is the famous *Babylonish* Captivity of seventy Years, so often mentioned in the Writings of the Prophets. *Greece* was at this Time in a very flourishing Way, and began to discover her Acquirements in Learning and the

3410. polite Arts. Her seven Sages rendered her famous, and *Solon*, by the wise Laws which he esta-

blished at *Athens*, reconciling Liberty and Justice, introduced such Regulations among the Citizens, as naturally conduced to the forming them a brave and knowing People. *Tarquinius Priscus* now reigned at *Rome*. He subdued part of *Tuscany*,

and having adorned the City with many magni-

3425. ficent Works, left the Throne to *Servius Tullius*.

This Prince is famous for the Institution of the *Census*, and the many Laws he made in favour of the People.

In *Egypt*, *Psammitichus*, after a Reign of 54 Years, was succeeded by his Son *Nechus*, the same who in Scripture is called *Pharaoh Neco*. It was against him that *Josiah*

3394. King of *Judah* fought that unhappy Battle in the Valley of *Megiddo*, where he received the fatal

Wound of which he died. *Nechus* was succeeded by *Psammitis*, who left the Kingdom to his Son *Apries*, the *Pharaoh Hophra* of the Scripture, against whom so many Prophecies are levelled. The first Year of *Apries* was the last of *Cyaxares* King of

the *Medes*, who, after a Reign of 40 Years, was succeeded by his Son *Astyages*. *Nebuchadnezzar* in *Babylon* having finished all his Expeditions, and greatly enriched himself with the Spoils of the

3434. conquered Nations, set himself to adorn that City, and raised all those stupendous Works about it,

of which we read with so much Wonder in ancient History.

Evil-

Evilmerodach his Son, after a short Reign of two Years, becoming intolerable even to his own Relations, they conspired against him and slew him. *Neriglissar* his Sister's Husband, who headed the Conspiracy, succeeded him. About this Time *Pisistratus* usurped the sovereign Authority at *Athens*, which he held with various Change of Fortune thirty Years, and even left it to his Children. The *Medes* mean while were increasing in Power under *Astyages*, which rousing the Jealousy of *Neriglissar* King of *Babylon*, he declared War against them; *Astyages* dying leaveth both the Kingdom and the Care of the War to *Cyaxares* his Son, called by *Daniel*, *Darius* the *Mede*. As the War wherewith he was threatened was very formidable, he applied to the King of *Persia*, who had married his Sister *Mandana*, for Assistance. *Cambyfes* sent a good Body of Troops, and with them *Cyrus* his Son, Nephew to *Cyaxares*, whom that Prince appointed General of his Armies against the King of *Babylon*. *Cyrus* was a young Prince of great Hopes, and had already given signal Proofs of Courage and Conduct, in several former Wars under *Astyages* his Grandfather. But his Virtues are now going to display themselves in all their Lustre, and present us with the Picture of a Hero, who, by a Train of the most glorious Actions, hath justly merited to be handed down to Posterity, as a Pattern of all that is truly great and praise-worthy in the Character of a Prince and a Ruler. The very Name of *Cyrus* carried such a Weight of Authority with it, as to draw into the Alliance of *Cyaxares* almost all the Kings of the East. Nor was it long before he gave Proofs of that Merit, which was already so universally ascribed to him. For having, by his superior Abilities in the Art of War, vanquished the King of *Babylon* and *Cræsus* his Ally in Battle, he pursued his Advantage over the latter, surrounded him in his Capital, and got Possession both of his Kingdom and immense Riches. With the same Expedition he subdued the other Allies of the King of *Babylon*, made himself Master of all *Asia Minor*, and extended his Conquests even into *Syria*. In fine, he marched against *Babylon* itself, took that mighty City, and thereby became Master of the whole *Assyrian* Empire, which he put under the Dominion and Authority of his Uncle *Cyaxares*; who now equally touched with this signal Proof of his Fidelity, as before with his glorious Exploits, gave him his only Daughter in Marriage. *Cyaxares* dying within two Years, as likewise *Cambyfes* King of *Persia*, *Cyrus* succeeded to the whole Monarchy. In this

manner was the Empire of the *East* transferred from the *Affyrians* to the *Medes* and *Persians*. But as *Cyrus* was himself a *Persian*, and all his Successors after him of the same Nation, hence it has happened, that this second great Empire as it ought to be accounted, obtaineth in ancient History the Name of the *Persian* Monarchy; *Cyrus* and not *Cyaxares* being reputed the Founder thereof. And indeed when we consider that *Cyrus* alone headed the *Medes* during this long War, that it was to his Valour and Wisdom they were indebted for all their Conquests; and that he in Person took the great City of *Babylon*, it seemeth but just to ascribe to him the Honour of this whole Revolution. For these Reasons I have chosen to date the Beginning of this second great Empire, not from the Taking of *Babylon*, but from the Succession of *Cyrus*, who alone can with Justice be accounted the Founder thereof.

P. I must here beg Leave to interrupt you a little, in order to the clearing up of some Doubts that occur, in the Part of History you have been just explaining. You may remember I told you in the Beginning, that I was not quite a Stranger to ancient Times; having perused several Pieces of History, that gave me some general Knowledge of Things. Now as far as I can remember, their Account of the ancient Monarchies differeth considerably from yours. They speak nothing of a second *Affyrian* Empire, but make it end altogether in the Death of *Sardanapalus*. Then succeeds the Monarchy of the *Medes*, which concludeth with *Astyages*; and the *Persians* come in, the third in Order, founding their Empire upon the Ruin of that of the *Medes*.

G. What you observe here cometh in very seasonably, and I am glad of the Interruption, as it will give me an Opportunity to clear up this dark Part of History, and guard you against the Mistakes you might be apt to run into, by a promiscuous reading of Authors without due Caution. You are to observe therefore, that the Affairs of the Eastern Nations preceding the Reign of *Cyrus*, are but very confusedly handed down to us by profane Historians. The Account you have just now recited is indeed that of the greater Part of the *Greek* Writers, and of the *Latins* who copied from them. *Ctesias*, *Diodorus Siculus*, and *Justin*, all agree in this Representation of the ancient Monarchies, which can by no means be reconciled to the Relations of Holy Writ, which I have followed as the surest Guide in this dark Period of Time. However, if the *Greek* Accounts differ thus from Scripture, it is remarkable, that they agree as little among themselves. The Birth and Death of *Cyrus* are variously recounted, and

Hero-

Herodotus observes. that there were three several Traditions relating to them, besides that which he followed in his History. *Xenophon*, who was himself in *Persia* in the Service of *Cyrus* the younger, the Brother of *Artaxerxes Mnemon*, had an Opportunity of fully instructing himself in the Life and Actions of the ancient *Cyrus*, from the Annals and Traditions of the *Persians* themselves. And sure the Relation of that wise Philosopher and able Captain, who made it his Business to search out the Truth in this Matter, ought to be preferred before that of *Ctesias*, whom some of the most judicious of his own Nation stile a fabulous Writer, unworthy of Credit. And yet from him have *Diodorus* and *Justin* copied all they say. Even *Herodotus* himself ought to give Place here, who, tho' a very judicious Historian, had a strong Bias to the Marvellous, and evidently followed this Bent of his Genius, in the Account he hath given of *Cyrus*. But what is of still greater Weight, the History of *Xenophon*, as it is itself the best connected, and the most probable of any, so does it exactly agree with Scripture, which on account of its Antiquity, and the near Relation of the Affairs of the *Jews* with those of the other Eastern Nations, would evidently deserve the Preference to the *Greek* Accounts, were we to consider it as no more than a bare History of these Times. In reality, the *Greeks* knew but little of the Affairs of the more remote Eastern Nations. Probably the *Medes* under *Deiaces* and his Successors, tho' far inferior in Power to the *Assyrian* Monarchs, had nevertheless extended their Conquests into *Asia Minor*, and the Nations bordering upon the *Greek* Colonies. By this means they became famous in those Parts, and the Empire of all *Asia* was ascribed to them, because the other Princes of the *East* were but little known. That this was but a mere Effect of Ignorance in the *Greeks*, appeareth not only from the ill Agreement of their Relations with Scripture, but likewise from their Contrariety to such of the Writers of their own Nation, as seem to have been best informed, and to have searched into these things with the greatest Care. *Herodotus* promiseth a particular History of the *Assyrians*, but no such Work is come down to us; whether it be that the Piece itself is lost, or that he never found Time to compose it. We have all the reason in the World however to believe, that he would not have omitted the Kings of the second *Assyrian* Monarchy, since in those Books of his that still remain, we meet with the Name of *Sennacherib*, who was one of them, and is there spoken of as King of the *Assyrians* and *Arabians*. *Strabo*, one of the

most judicious Authors of Antiquity relates, that *Megasthenes*, who lived near the Times of *Alexander the Great*, had written of the famous Exploits of *Nebuchadnezzar* King of the *Chaldeans*. But what puts this Matter beyond Dispute, is the celebrated Canon of *Ptolemy*, where we have a List of the *Babylonian* Kings from *Nabonassar* quite down to *Cyrus*; that is, from the Death of *Sardanapalus*, to the Foundation of the *Persian* Empire. If with all this we consider, that the sacred Historians lived many of them in the very Times of which they write, that they describe the Affairs of a People bordering upon the great Empires, and who were at last subjected to them, we cannot any longer doubt what Relations and Testimonies are most worthy of Credit. Here then seemeth to be the Truth of the Matter. The *Medes* after the Death of *Sardanapalus*, living under Kings of their own, became a very considerable People, and being best known to the *Greeks*, by reason of their Neighbourhood to the Colonies of that Nation settled in *Asia Minor*, were by them, little acquainted with what passed in the more remote Regions of the *East*, deemed the Masters of all *Asia*. It is certain however, that the Kings of *Affyria* and *Babylon* far exceeded them in Wealth and Power. But *Cyrus* having subdued the *Babylonians*, by the joint Forces of the *Medes* and *Persians*, as *Daniel* expressly tells us, and *Xenophon* describeth at large; it is apparent, that this new Empire of which he became the Founder, ought to take its Name from both Nations; insomuch that the Monarchy of the *Medes*, and that of the *Persians*, are in reality one and the same, tho' the prevailing Glory of *Cyrus* hath occasioned, that his Nation carrieth away in History all the Honour of this Revolution. I have still one thing more to add upon this Subject, and it is; that tho' I acknowledge a new *Affyrian* Monarchy rising out of the Ruins of the former under *Sardanapalus*, I have yet chosen in the View I give of the Succession of the great Empires, to make that of the *Persians* founded by *Cyrus*, the second in Order, contrary to the Method followed by some others. But that this is the most reasonable and natural Division, will easily appear to any one who considers; that the Revival of the *Affyrian* Power in *Nineveh* by *Tiglath-Pileser*, and the transferring it to *Babylon* by *Nebuchadnezzar*, were not properly the Establishment of a second Empire, but merely Revolutions in the old. *Tiglath-Pileser* is upon good Grounds conjectured to have been of the Race of the ancient *Affyrian* Kings, nor is it unlikely that *Nabopolassar* was also of the Blood Royal. But be that as it will, the

bare Change of the Prince, or the Removal of the Imperial Seat from one City to another, should not induce us to multiply the Number of Empires without Necessity, when it is known that the same People, and under the same Name too, all along held the Dominion of the *East*.

P. Here I begin to be sensible of the great Advantage of Clearness of Method. Already I am forming in my Mind an Idea of the four great Empires, rising in Succession one after another: the *Assyrian*, the *Persian*, the *Grecian*, and the *Roman*. The first I think I have got a pretty distinct Notion of. I have seen its Rise, Continuance, and Fall; can connect its History with that of other Nations, and by viewing it in relation to the several Periods and Epochas that fall within the Compass of its Years, am able to trace in my Mind the most remarkable Events and Revolutions of History, according to the due Order of Time in which they happened. I mention this that you may see how I have improved by your past Instructions, and what Hopes I may justly entertain in regard of those that are to come. But now that you have cleared up this Part of History, and removed some Mistakes I had fallen into in relation to these dark Ages, I can listen with greater Satisfaction to the Account you are next to enter upon of the *Persian* Monarchy, and shall endeavour, as little as possible, to disturb the Course of your Narration by unseasonable Interruptions.

G. In the 4178th Year of the *Julian* Period, 218 Years after the Building of *Rome*, and 536 Years of the *World*, before the Birth of *Christ*, *Cyrus* succeeding to the Throne of *Cyaxares*, and becoming sole Monarch of all the *East*, here we are to fix the Beginning of the *Persian* Empire. In the first Year of his Reign he published the famous Decree for rebuilding the Temple of *Jerusalem*, the seventy Years Captivity being now compleated, according as had been foretold by the Prophets. *Servius Tullius* still reigned at *Rome*. He had greatly enlarged the City, and by his mild and popular Administration was become the Darling of his Subjects. This excellent Prince fell a Sacrifice at last to the Perfidy of his own Daughter, and the ambitious Designs of his Son-in-law *Tarquin* the Proud, who succeeded him in the Throne. *Cyrus*, after a Reign of seven Years, left the Kingdom to his Son *Cambyses*. Under him the *Persians* enlarged their Empire by the Conquest of *Egypt*. He proved however a very brutal Prince, unworthy to fill the Throne of *Cyrus*. His Brother

Years of the
World.

3. Epocha.
The Reign of
Cyrus.

3468.

3470.

3475.

Brother *Smerdis* he ordered to be killed privately, on Account of a suspicious Dream that had disturbed his Fancy. He did not long survive him, and upon his Death *Smerdis* the *Magian* usurped the Throne, under pretence of being the true *Smerdis* the Son of *Cyrus*. However the Cheat was soon discovered, which gave Occasion to the famous

3483. Confederacy of the seven Noblemen, the Result of which was, that *Darius* the Son of *Hystaspes* was raised to the *Persian* Throne. During the Reign of this Prince, *Athens* recovered its Liberty. *Harmodius* and *Aristogiton* delivered their Country from the Tyranny of *Hippias* the Son of *Pisistratus*, by slaying the Tyrant,

3494. and *Hippias* his Brother was obliged to throw himself into the Arms of *Darius*. This was what gave Rise to the Wars between the *Persians* and the *Greeks*. From hence are we to date the mighty Glory of *Athens*. We shall soon see this small Commonwealth an Over-match for all the Power of the *East*; so true is it that Liberty ennobles the Mind, and affords the truest Foundation whereon to build the Grandeur of a State. About the Time of this Revolution at *Athens*, happened another of the like Nature at *Rome*. *Tarquin* by his Violence and arbitrary Measures, had rendered the Royal Power odious, and the Attempt of his Son *Sextus* upon *Lucretia*, compleated the publick Indignation. The People animated by the Speeches and heroick Behaviour of *Brutus*, shake off the Regal Tyranny, and declare themselves a free State. This *Æra* of the *Roman* Liberty com-

3494. menceeth from the 244th Year after the Building of the City. *Tarquin* however found means to draw in several neighbouring Princes to espouse his Quarrel, among whom *Porfenna* King of the *Clusians* bears the most distinguished Name in History. It is upon this Occasion that the *Romans* first begin to discover that noble Ardour for Liberty, that inviolable Love of their Country, which makes a bright Part of the Character of that renowned People. Here we read of the astonishing Valour of *Horatius Cocles*, the intrepid Spirit of *Scevola*, and the masculine Boldness of *Clelia*. *Porfenna* admiring the Bravery of the *Romans*, would not any longer disturb them in the Enjoyment of a Liberty, to which their Merit gave them so just a Title. But they who could not be overcome by any foreign Force, had well nigh ruined themselves by their intestine Divisions. The Jealousy between the *Patricians* and *Plebeians* rose to that Height, that the latter retired from the City, and intrenched themselves upon a Hill, called

called afterwards *Mons sacer*. However, the mild Persuasions of *Menenius Agrippa*, and the Concession made by the Senate of new *Plebeian* Magistrates, whose Office it was to protect the People against the Consuls, appeased their Discontents, and restored Tranquillity to the State. The Law appointing the Institution of these Magistrates was called the sacred Law, and the Magistrates themselves had the Title of Tribunes of the People. This remarkable Revolution happened in the 260th Year of the City. *Hippias* we have seen had retired into *Persia*, and was soliciting *Darius* to make War upon the *Athenians*. He at length prevailed, and *Mardonius* was sent with a numerous Army against them: but *Miltiades* with a handful of Men, gave the *Persians* Battle in the Plains of *Marathon*, and entirely routed them. This Victory is the most renowned in ancient History, for the *Athenians* did not exceed ten thousand, and the *Persians* have been computed at twenty times their Number. At *Rome* the Feuds between the Nobility and the People still subsisted. The Banishment of *Coriolanus* had well nigh proved fatal to the Commonwealth, which owed its Deliverance from the imminent Danger that threatned it, to the Tears of the incensed *Hero's* Mother. In the mean time *Xerxes* succeeding *Darius* in the Throne of *Persia*, prepared to revenge the Defeat at *Marathon*, by a new Expedition against *Greece*. He is said to have been followed in this Attempt by an Army of seventeen hundred thousand Men. *Leonidas* King of *Sparta*, with only three hundred *Lacedæmonians*, encountered his whole Force in the Streights of *Thermopylæ*. For three Days he made good the Passes against the numerous Army of the *Persians*; but being at length surrounded, he and his Followers were all slain upon the Spot. By the wise Counsels of *Themistocles* the *Athenian* Admiral, the naval Army of the *Persians* was this same Year vanquished near *Salamis*, and *Xerxes* in great Fear repassed the *Hellespont*, leaving the Command of his Land-Forces to *Mardonius*. But he too the Year after was cut in Pieces with his whole Army near *Platæa*, by *Pausanias* King of the *Lacedæmonians*, and *Aristides* surnamed the *Just*, General of the *Athenians*. This Battle was fought in the Morning, and the Evening of the same Day their naval Forces obtained a memorable Victory over the Remainder of the *Persian* Fleet, at *Mycale* a Promontory on the Continent of *Asia*. Thus ended all the

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great Designs of *Xerxes* in a miserable Disappointment, and the utter Destruction of that prodigious Army with which the Year before he had marched so proudly over the *Hellefpont*. The *Carthaginians*, by this Time a powerful People, had been engaged by *Xerxes* to fall upon the *Greek Colonies* in *Sicily*, while he was employed against them in their own Country; but they had no better Success than the *Persian Monarch*, and being shamefully beaten, were obliged to abandon the Island. *Xerxes* dying after a Reign

3540. of 21 Years, was succeeded in the Kingdom by *Artaxerxes Longimanus*. He is generally supposed

to be the King from whom *Nehemiah* received the Commission to restore and rebuild *Jerusalem*. But it is now Time to turn our Thoughts a little towards the *Romans*, who having been formed under Kings, were but ill provided with Laws suited to the Constitution of a Republick. The Reputation of *Greece*, yet more renowned for the Wisdom of its Government than the Fame of its Victories, determined the *Romans* to draw up a Scheme of Laws upon their Model. Deputies were therefore sent to examine into the Constitutions of the several *Greek Cities*, particularly those of *Athens*, whose Plan of Government seemed to have a

3554. greater Resemblance with that of *Rome*. Ten Magistrates were elected with absolute Authority, to carry this Design into Execution. The *Decemvirs* accordingly composed a Body of Laws, which having digested into twelve Tables, they were proposed to the People, and received their Approbation. It was natural to think, that these Magistrates having finished the Business for which they were chosen, would upon the Expiration of their Term of Power, have resigned their Offices, and suffered the Government to return to its former Course. But it seems they found too many Charms in Authority to quit it so readily; they aimed at no less than perpetuating their Command, and vainly thought to entail Slavery upon a State whose prevailing Passion was the Love of Liberty. Power usurped by unlawful Means, seldom abstaineth from Violence and Excesses; and the very Methods taken to establish it, prove often in the End the Cause of its Destruction. And so it happened here; for the *Decemvirs* declining from that Moderation by which they had in the Beginning of their Authority recommended themselves to the Favour of the People, a general Discontent arose; and the iniquitous Decree of *Appius*, whereby he reduced a Father to the cruel Necessity of murdering his own Daughter, so effectually roused the ancient *Roman Spirit*,

rit, that disdaining to submit any longer to these Oppressors, they abolished the *Decemvirate*, and restored the Authority of the Consuls. Thus did the Blood of *Virginia* produce a Revolution in the *Roman State*, not unlike what had before happened in the Case of *Lucretia*. About this Time *Cimon* the *Athenian* General rendered himself famous by his many Victories over the *Persians*, insomuch that *Artaxerxes*, weary of so destructive a War, signed a Treaty of Peace highly to the Honour and Advantage of *Greece*. He had resolved to pursue a different Scheme of Politicks, and instead of drawing their whole Forces upon himself, endeavoured to weaken them by fomenting their intestine Divisions. The War that soon after broke out between the *Athe-* 3573
nians and *Lacedemonians*, made him sensible of the Advantages that might accrue from such a Conduct. It was during this War, described at large by *Thucydides* and *Xenophon*, and known in History under the Name of the *Peloponnesian* War, that we read of *Pericles*, *Alcibiades*, *Thrasybulus*, *Conon*, *Brasidas*, and *Lysander*. So many illustrious Men, all flourishing in the same Age, contributed to raise *Greece* to the highest Pitch of Glory, and spread her Fame to the most distant Nations. This fatal War, after it had lasted 27 Years, ended at length in 3600
the taking of *Athens* by *Lysander*, who had found means to draw into the Party of the *Lacedemonians*, *Darius Nothus*, the Son and Successor of *Artaxerxes*. But the *Persians* soon became sensible of the Error they had committed in making the *Lacedemonians* too powerful; for that ambitious Republick having now no Rival to fear, began to extend its Views to *Asia*, and even promoted the Expedition of young *Cyrus* against his Brother *Artax-* 3603
erxes Mnemon, who had succeeded *Darius Nothus*. This ambitious Prince fell in Battle by his own Rashness, and left the ten thousand *Greeks* who served under him, exposed to all the Dangers of War, in an unknown Country, several hundreds of Miles distant from their own Homes, and surrounded on every side with numerous Armies. There is not any thing in History more celebrated than this Retreat, which has been handed down to us by *Xenophon*, who himself conducted it, and was one of the ablest Commanders, and greatest Philosophers of his Time. Thus were the *Greeks* first made sensible of the real Weakness of the *Persian* Empire, hitherto deemed so formidable; and the Exploits 3608
of *Agessilaus* in *Asia* soon after, where he bade fair for overturning that mighty Monarchy, had he not been recalled by

by the unhappy Divisions of his Country, were a plain Proof that nothing was wanting but a good General and Union among themselves, to compleat the Conquest of the *East*.

Rome was rendering herself formidable to all the

3610. Nations around her, and *Veii*, one of the strongest and most opulent Cities in *Italy*, was taken by *Camillus* after a Siege of ten Years. But this great Increase of Territory was soon followed by a fatal Calamity that brought the Republick to the Brink of Ruin; I mean the Irruption of the *Gauls*, who defeating the *Roman*

3615. Army, and advancing against the City itself, laid it in Ashes in the 363d Year after it had been founded by *Romulus*. Such of the Senators and Nobles as chose to survive the Ruin of their Country retired into the Capitol with *Manlius*, where they resolutely defended themselves till they were relieved by *Camillus*, whose ill Usage and Banishment had not diminished his Regard to his Country. Thus was *Rome* again restored to her former Splendor by the Conduct and Bravery of that great Man. In *Greece* the *Lacedemonian* Power began to decline, and *Thebes* which hitherto makes no Figure in the History of that Nation, raised herself to the highest Pitch of Glory by the Wisdom and Valour of *Epaminondas*. This General is one of the most illustrious Characters of Antiquity. He was possessed in an eminent Degree of all the Virtues requisite in a Warrior and a Statesman. Nor was he less distinguished by his Abilities as a Philosopher, and his amiable Qualities in private Life; insomuch that Historians unanimously represent him as a Pattern of all that is great and excellent in human Nature. *Thebes* after his Death lost that conspicuous Figure he had given her, and was no longer able to maintain her Reputation. Indeed all *Greece* is going to submit to a new Power, which beginning in *Philip* rose at last to the Dominion of all *Asia* under his Son and Successor *Alexander*. This *Philip* was King of *Macedon*, and had been bred up under *Epaminondas*. As he was of an enterprising Genius, and gave early Proofs of his unbounded Ambition, all the neighbouring Powers set themselves to oppose his growing Greatness. But though *Ochus* and his Son *Arses* Kings of *Persia* did their utmost to thwart his Designs, though the *Athenians* roused by the Eloquence of *Demosthenes*, that intrepid Defender of his Country's Liberty, drew almost all *Greece* into a Confederacy against him; he notwithstanding triumphed over every Difficulty, and the Victory

3665. of *Choronea* rendered him absolute in all the *Grecian* States. He was now forming the Plan of an

an Expedition into the *East*, and had projected nothing less than the total Overthrow of the *Persian* Empire, when an untimely Death hurried him out of the World.

Alexander, surnamed the *Great*, his Son, succeeded 3668. him; a Prince who from his earliest Years had given Proofs of an heroick Soul that seemed destined for the Conquest of the Universe. Much about the same Time *Darius Codomannus* ascended the Throne of *Persia*. He had in a private Station distinguished himself by his Valour and Prudence; but it being his Fate to encounter the prevailing Fortune of *Alexander*, all his Efforts proved insufficient to support him against that formidable Rival. For *Alexander* having first settled the Affairs of *Greece*; over-run all *Asia Minor* with amazing Rapidity, defeated *Darius* in three pitched Battles, and upon the Death of that Prince, who was treacherously slain by *Bessus*, became sole Monarch of all the *East*.

Here then begins our ninth Epocha, not from *Alexander's* Succession to the Throne of *Macedonia*, but from the Death of *Darius*, in whom the *Persian* Empire ended. For *Alexander* pursuing his Victories with the utmost Expedition, and having made himself Master of almost all the Provinces of the *East*, became thereby the Founder 3674 of the third, or *Macedonian* Empire. This happened in the 4384th Year of the *Julian* Period, 424 Years after the Building of *Rome*, and 330 before the Birth of *Christ*. During this victorious Progress of *Alexander*, *Rome* was engaged in a long War with the *Samnites*, whom after many Battles she at length subdued, chiefly by the Valour and Conduct of *Papirius Cursor*, one of the greatest Generals of his Time. *Alexander* still continuing his Conquests, penetrated as far as *India*, and returning to *Babylon*, 3681. there died in the 33d Year of his Age. After his Death, his Empire was variously divided among his Followers. *Perdiccas*, *Ptolemy* the Son of *Lagus*, *Antigonus*, *Seleucus*, *Lysimachus*, *Antipater* and his Son *Cassander*, who had been all Commanders under this great Conqueror, and learned from him the Art of War, formed a Design of rendering themselves Masters of the several Provinces over which they were constituted Governors. They sacrificed to their Ambition the whole Family of *Alexander*; his Brother, his Mother, his Wives, his Children, and even his Sisters. Nothing was to be seen but Wars, Bloodshed, and endless Revolutions. During these Disorders several Places of *Asia Minor* shook off the

Years of the
World.

9th Epocha,
Alexander
the Great.



the *Macedonian* Yoke, and established themselves into independent Kingdoms. In this Manner were the Realms of *Pontus*, *Bythinia*, and *Pergamus* formed, which by their advantageous Situation, and a steady Application to Traffick, rose afterwards to great Wealth and Power. *Armenia* too about the same time became a distinct Kingdom; and *Mithridates* with his Son of the same Name founded that of *Capadocia*. But the two most considerable Monarchies that arose upon this Occasion were, that of *Egypt*, founded by *Ptolemy* the Son of *Lagus*, and that of *Asia* or *Syria* founded by *Seleucus*; for these continued steady and permanent, and were inherited by their Posterity the *Ptolemies* and *Seleucidae* for many Years. Thus was all the *East* subject to *Greece*, and received its Language and Customs; insomuch that though it was not under the Dominion of one Prince as formerly, yet the *Greeks* universally bearing Sway in those several Principalities into which it was divided, this hath seemed a sufficient Reason to Historians, for stiling the Times we are speaking of, the Period of the *Grecian* or *Macedonian* Empire. In *Greece* we meet with nothing but a continued Train of Revolutions. *Cassander*, *Pyrrhus* King of *Epirus*, *Demetrius Poliorcetes*, *Lyfimachus*, and *Seleucus*, reigned successively in *Macedonia*, each establishing himself by the Expulsion of his Predecessor. The *Romans* were all this while extending their Conquests in *Italy*, and having subdued the *Samnites*, *Bruicians*, and *Hetrurians*, threatened *Tarentum* with the same Yoke. The *Tarentines* finding themselves too weak to resist that powerful Republick, cast their Eyes upon *Pyrrhus* King of *Epirus*, whose great Military Fame made them believe they

3725. should be invincible under so renowned a Commander. *Pyrrhus* obtained two successive Victories over the *Romans*, but in the End was beaten by the Consul *Curius*, and forced to abandon *Italy*.

3732. *Antigonus Gonatas*, got Possession of the Throne of *Macedonia*, and left it to his Posterity,

though not without great Opposition from *Pyrrhus*, who was killed at length at *Argos*, by a Tile thrown from a House-top. The *Achean* League, projected and set on foot by *Aratus*, began about this Time to make a Figure in *Greece*. It was a Confederacy of several powerful Cities of *Peloponnesus* and the adjoining Regions in Defence of Liberty; and indeed the last Effort made by the *Greeks* to maintain their Independency and Freedom. In *Italy*, the *Romans* after the Departure of *Pyrrhus* found nothing able to oppose their Power. They had been enlarging their Territories by an almost continual

continual

tinual Series of Wars for upwards of 480 Years, and now found themselves Masters of the whole Country, from the farthest Part of *Hetruria* to the *Ionian* Sea, and from the *Tuscan* Sea cross the *Apennines* to the *Adriatic*. Thus their Ambition crowned with Success, inspired them with still greater Views. The adjoining Island of *Sicily* as it lay convenient for them, so was it possessed in part by the *Carthaginians*, a powerful People, whose Neighbourhood they began to look upon with an Eye of Jealousy. We have seen the Foundations of this Republick by *Dido*, and that it was considerable for Wealth and Extent of Territory, as far back as the Reign of *Xerxes*. At the Time we are speaking of, their Dominions reached a great way on both Sides of the *Mediterranean* Sea. For besides the *African* Coast, of which they were entirely Masters, they had also made many Conquests in *Spain*, settled themselves in *Corfica* and *Sardinia*, and possessed several Towns in *Sicily*. This added to their immense Wealth acquired by Commerce, and the Sovereignty of the Sea, which no Nation could then dispute with them, made the *Romans* consider them as formidable Rivals, who, if not speedily checked, might grow to a Power too mighty even for *Italy* itself. Hence the Rise of the several *Punick* Wars, which in the End proved so fatal to the *Carthaginians*. That we are now to speak of began in the 489th Year 5739. of the City, and is remarkable not only as being the first Foreign War in which the *Romans* were engaged, but also because herein they formed the Design of making themselves Masters at Sea; and which is almost beyond Belief, accomplished it. The Consul *Duilius* ventured to fight the *Carthaginian* Fleet, and obtained a compleat Victory. *Regulus* his Successor no less distinguished himself, and landing in *Africa* reduced *Carthage* to the greatest Extremity; in-somuch that but for the Arrival of *Xantippus* the *Lacedemonian*, it must have been taken. That experienced General, by his wise Conduct, gave a great Turn to the Affairs of *Africa*. *Regulus* was vanquished and made Prisoner; but this Reverse of Fortune served only to add more Lustre to his Fame. Being sent into *Italy* to negotiate a Peace, and treat of an Exchange of Prisoners, he strenuously defended in the Senate that Law by which it was declared inconsistent with the Glory of the *Roman* Name to redeem Prisoners taken Captive in a Day of Battle. Upon his Return to *Africa*, we are told, he suffered a cruel Death from the Resentment of the *Carthaginians*, who were incapable of admiring that Nobleness of Soul, which made him prefer the Interest of his Country

try to all private Considerations. The War was maintained for a long Time with various Success, *Hamilcar* the *Carthaginian* General distinguishing himself eminently in *Sicily* by his great military Skill; but at last the Consul *Lutatius* obtaining a compleat Victory over the Enemy's Fleet near the *Ægatian*

Isles, *Carthage* was compelled to submit, and accept of such Terms of Peace as the *Romans* were pleased to grant. Immediately after the Conclusion of this War, which had lasted four and twenty Years, the *Carthaginians* found themselves involved in another, which brought them to the very Brink of Destruction. The mercenary Troops of which their Armies were composed, revolting for want of their Pay, were joined by almost all the Cities of *Africa*, who hated the *Carthaginian* Government. All Endeavours to appease them proved ineffectual, they invested *Carthage* itself, and that great City was inevitably lost but for the Valour and Conduct of *Hamilcar* surnamed *Barchas*. He found Means to vanquish the Rebels, and recover all the revolted Cities. The *Carthaginians* however upon this Occasion lost *Sardinia* by the Treachery of the *Romans*, who taking Advantage of their Domestick Troubles, seized that important Island, and even augmented the Tribute they had at the End of the War imposed upon that unhappy State. *Carthage* was obliged to take all in good Part, as not being in a Condition to oppose these Encroachments. They now began to think of re-establishing their Dominion in *Spain*, which had been greatly shaken by the late Revolt. *Hamilcar* was sent to command in that Province, where he carried on the War for nine Years with great Success. His Son, the famous *Hannibal*, was in the Camp with him, and not only learned under that renowned Commander the whole Art of War, but also at this Time contracted that implacable Hatred against the *Romans*, which afterwards gave Rise to so many Wars. *Asdrubal* succeeded *Hamilcar* in the Command of the Army. He governed with great Prudence, and by his mild and peaceable Administration thorowly established the *Carthaginian* Power in those Parts. Mean while the *Romans* were engaged in a War with *Teuta* Queen of the *Illyrians*, who suffered her Subjects to practise Piracy on the Sea-Coast, but she was soon forced to submit, and resign Part of her Dominions to the Conquerors. Their next War was with the *Gauls*, whom they accounted their most formidable Enemies, and therefore though they began to entertain a Jealousy of the Increase of the *Carthaginian* Power in *Spain*, yet not daring to break with that Republick in the present critical Con-
juncture

sure, they sent Ambassadors to *Asdrubal* to draw him by fair Words into a Treaty, wherein he should covenant not to pass the *Iberus*, which was accordingly agreed to. Hereupon the *Romans* applied themselves seriously to the War against the *Gauls*, and having vanquished them in several Battles, passed the *Po*, pushed on their Conquests on the other Side of that River, and thereby became Masters of all *Italy*, from the *Alps* to the *Ionian Sea*. About this Time died *Asdrubal* in *Spain*, and *Hannibal* at the Age of 25 succeeded him in the Command of the Army. He was the Darling of the Soldiers, who fancied they saw in him all the Virtues they had so often admired in his Father *Hamilcar*. Nor did his Behaviour after his Promotion disappoint their Expectations; for he completed the Conquest of *Spain* with amazing Rapidity, and thinking himself now strong enough to enter upon the long-projected War with the *Romans*, advanced with his Army to the River *Iberus*, and invested *Saguntum*. The Complaints of the *Roman* Ambassadors were very little regarded at *Carthage*. The Loss of *Sicily*, the treacherous Behaviour of the *Romans* in seizing *Sardinia*, and augmenting the Tribute exacted at the End of the War, and their unjust Attempts to abridge their Power, and bound their Conquests in *Spain*, had so irritated the Minds of the *Carthaginians*, that all the Endeavours of the Faction which opposed *Hannibal* were fruitless. Hereupon War was proclaimed against *Carthage* by Order of the *Roman* Senate, in the 535th Year of 3785. the City. Mean time *Hannibal* was taking all the Measures necessary to secure the Success of his Designs. The *Italic Gauls* were gained over by Ambassadors secretly dispatched for that Purpose; the Nations through which he was to pass were for the most part prevailed on by Presents not to oppose his March; and the Peace of *Africa* and *Spain* was secured by strong Detachments of Troops left in those Parts, under the Command of proper Governors. When all things were now ready for the Expedition, he crossed the *Iberus*, traversed the *Pyrenees*, *Transalpine Gaul*, and the *Alps*, and came pouring down with all his Forces upon *Italy*, while the *Romans* hardly yet imagined him set out from *Spain*. The *Italic Gauls* readily joined him, and thereby very seasonably reinforced his Army, which had suffered extremely in its Passage over the *Alps*. Four Battles successively lost made it probable that *Rome* must soon fall into the Hands of this irresistible Conqueror. *Sicily* too followed the Fortune of the *Carthaginians*. *Hieronymus*, King of *Syracuse*, declared against the *Romans*; almost all *Italy* abandoned them; and the Republick seemed

seemed deprived of its last Resource by the Death of the two *Scipios* in *Spain*. In this Extremity, *Rome* owed her Safety to the Valour and Conduct of three great Men. The Firmness of *Fabius*, who, despising popular Rumours, pursued steddily those slow Measures by which alone he found *Hannibal* could be vanquished, served as a Rampart to his Country. *Marcellus*, who raised the Siege of *Nola*, and took *Syracuse*, revived by Degrees the Courage of the *Roman* Troops. But the Glory of conquering *Hannibal*, and putting a final End to this dangerous War, was reserved for young *Scipio*. At the Age of twenty-four he undertook to command in *Spain*, where his Father and Uncle had both lost their Lives. Immediately upon his Arrival he invested *New Carthage*, and took it. His Affability and Humanity drew almost all the Nations of *Spain* into the Alliance of the *Romans*. The *Carthaginians* were obliged to abandon that rich and fruitful Country; and *Scipio* not yet satisfied with so glorious a Triumph, pursued them even into *Africa*. Every thing gave way to his superior Valour and Abilities. The Allies of the *Carthaginians* forsook them, their Armies were defeated, and that haughty Republick was now made to tremble in its Turn. Even the victorious *Hannibal*, who had maintained his Ground in *Italy* for sixteen Years, in spite of all the Efforts of the *Romans*, was found unable to stop the Progress of this young Conqueror: *Scipio* defeated him in a pitched Battle, and forced the *Carthaginians* to submit to the Terms of Peace he had prescribed to them. In this Manner ended the second Pu-

3802. *nick War* in the 552d Year of the City, just 17 Years after its Commencement. *Scipio* was ho-

noured with the Sirname of *Africanus*, and *Rome* having thus subjected the *Gauls* and *Africans*, saw no Rival from whose Power she had Reason to apprehend any Danger.

If we now look back a little into the Affairs of *Asia*, which during the Times we have been speaking of were entirely disjoined from those of *Europe*, we find that about the Middle of the first *Punick War*, while *Antiochus Theos* King of *Syria*, the Son of *Antiochus Soter*, was engaged in a War with *Ptolemy* King of *Egypt*, *Theodotus* Governor of *Bactria* revolted, and declared himself King of that Province. It was now a rich and populous Country, and had in it no less than a thousand Cities; all which he got under his Obedience, and while *Antiochus* delayed to look that Way, by reason of his Wars with *Egypt*, made himself too strong in them to be afterwards reduced. This Example was followed by almost all the other Nations

Nations of the *East*, particularly the *Parthians*, who headed by *Arfaces* expelled the *Macedonians*, and laid the Foundations of an Empire which in Time extended itself over all the *Higher Asia*, and grew to that Strength and Power, that not even the *Romans* themselves, when arrived at their highest Pitch of Grandeur, were able to shake the Throne of the *Arfacidae*, for so the *Parthian Kings* were called from *Arfaces* the Founder of their Race and Empire. These Revolts greatly weakened the Empire of the *Syrian Kings*, for henceforth they were almost entirely secluded from all the Provinces that lay beyond the *Tigris*. Several Attempts were indeed made to recover them, but in vain, which obliged them to turn their Thoughts towards those Parts of their Dominions that bordered upon *Egypt*, inso-much that *Judea*, which lay between the two Kingdoms, became a Ground of endless Wars and Contentions, and occasioned the shedding of Torrents of Blood. The *Romans* after the Peace with *Carthage*, began to turn their Thoughts towards *Greece*. *Philip* King of *Macedon* had entered into an Alliance with *Hannibal* when in *Italy*, and this was looked upon as a sufficient Ground for a War. The Consul *Flaminius* was sent against him, who by his Victories reduced the Power of that Prince, and restored the several Cities of *Greece* to their Liberty. Tho' every thing thus gave Way to the *Roman* Power, they could not yet be easy, while *Hannibal*, whom they still looked upon as their most formidable Enemy, was alive. They dreaded the Bravery and enterprizing Genius of that great Man. Their Endeavours to destroy him brought upon them a new War; for being reduced to fly his Country, he took Refuge with *Antiochus*, surnamed the Great, King of *Syria*; and inspiring him with a Jealousy of the *Roman* Power, persuaded him to oppose their growing Greatness. In the Management of the War however, he rejected the wise Counsels of this experienced General, and was therefore disappointed in all his Designs. Beaten by Land and Sea, he was compelled to submit to the Terms of Peace imposed by *Lucius Scipio* the Brother of *Scipio Africanus*. *Hannibal* now sought Protection from *Prusias* K. of *Bithynia*, where finding himself still persecuted by Embassies from the *Romans*, to avoid falling into their Hands, he ended his Days by a Dose of Poison. Upon the Death of *Seleucus* the Son of *Antiochus the Great*, *Antiochus Epiphanes* who had been some time a Hostage at *Rome*, got Possession of the Throne of *Syria*. He is remarkable for setting on Foot

a cruel Persecution against the *Jews*, which driving them to Extremities, many of them united in their own Defence under *Matathias*, the Father of *Judas Maccabeus*, so renowned for the many Victories he obtained over the numerous Armies of the King of *Syria*. In the mean time *Perseus* had succeeded *Philip* in the Kingdom of *Macedonia*, and presuming too much on his Wealth and numerous Armies, ventured to engage in a War with the *Romans*. But he was soon made

3836. sensible of his unequal Strength, and being vanquished in Battle by *Paulus Emilius*, was constrained to surrender himself into his Hands.

Thus the Kingdom of *Macedon*, which had for near two hundred Years given Masters not only to *Greece*, but to all the Kingdoms of the *East*, was now reduced to the Form of a *Roman Province*, which leadeth us to the tenth and last Period of our History.

P. Let me here stop you a Moment to enquire why you fix the Beginning of the *Roman Empire* to this Period, when they were evidently long before the most powerful People in the World, and had given Law to *Europe*, *Asia*, and *Africa*.

G. The *Roman Greatness* indeed commenceth properly from the total Reduction of *Italy*, and the Superiority they gained over the *Carthaginians* in the first *Punick War*. Nevertheless in regulating the Succession of the great Empires, the most natural Order seemeth to be that which represents them rising one after another, and establishing each its Power and Greatness, upon the entire Ruin of that which went before. This is the Method I have hitherto followed, and indeed the only one that according to my Apprehension preserveth a due Order and Distinctness in ancient History. Thus, tho' upon the Death of *Sardanapalus*, the *Affyrian Monarchy* was dissolved, yet reviving again in the Kings of *Nineveh* and *Babylon*, that Revolution was not considered as the *Æra* of a new Empire. But when the Power of the *Affyrians* was utterly broken, and the Dominion of *Asia* wholly transferred to another People by *Cyrus*, there I fixed the Beginning of the *Persian Empire*. In like manner, tho' the *Persians* were greatly weakened under *Xerxes* and his Son *Artaxerxes Longimanus*, and forced to accept of such Terms of Peace as *Greece* was willing to grant them; insomuch that the *Greeks* under *Cimon* may be justly said to have given Law to the *Persian Empire*; yet as that Monarchy still subsisted under Kings of its own; and was not finally subdued till *Alexander* passed with an Army into *Asia*, and overthrew *Darius* in the Plains of *Arbela*; all Historians extend its Duration to the Period

Period we are speaking of. But after that Defeat, the Sovereignty of *Asia* passing from the *Persians* to the *Macedonians*, here begins the third great Empire, which continued under *Alexander* and his Successors. The same Reasons induce us to lengthen out the Times of the *Macedonian* Greatness to the Defeat of *Perseus* by *Paulus Emilius*; for tho' the *Romans* had long before given Law to *Greece*, and even to the Kings of *Macedon*, yet that Kingdom was not utterly destroyed till the Time of the above Overthrow, when becoming a Province of the *Roman* Empire, all the Power and Dominion, that had formerly belonged to it, was transferred to the Conquerors, and *Rome* thereby advanced to the Sovereignty of the World. Thus we have a regular Succession of Empires, establishing themselves one upon the Ruins of the other, and being now arrived at the last and greatest, we shall trace it in its Progress and gradual Advancement, which will compleat the Plan of ancient History, and furnish such a View of past Times, as may be sufficient for enabling you to pursue the Train of Ages in an exact connected Series.

In the 4546th Year of the *Julian* Period, which answereth to the 586th Year of *Rome*, and the 168th before *Christ*; *Paulus Emilius* having vanquished *Perseus*, and reduced his Kingdom to the Form of a *Roman* Province, the *Macedonian* Empire ceased, and that of *Rome* succeeded in its Stead. The Consul *Emilius* was honoured with a splendid Triumph, and the *Romans*, who were now Masters of all *Greece*, began to think themselves more nearly interested in the Affairs of *Asia*. *Antiochus Epiphanes* dying, his Son *Antiochus Eupator* a Minor of nine Years old succeeded under the Tuition of *Lysias*. *Demetrius Soter* the rightful Heir was then an Hostage at *Rome*, but could not obtain Leave of the Senate to go and take Possession of the Kingdom, it being judged more for the Advantage of the *Romans* to have a Boy reign in *Syria*, than a grown Man of mature Understanding, as *Demetrius* then was. Under *Antiochus Eupator*, the Persecution of the *Jews* still continuing, *Judas Maccabeus* set himself to oppose it, and signalized his Valour by the many Victories he obtained over the *Syrians*. Meanwhile *Demetrius Soter*, escaping from *Rome*, is acknowledged by the *Syrians* for their King, and young *Antiochus* with his Governor *Lysias* slain. This however made no Alteration with regard to the *Jews*; they were still persecuted as before,

Years of the
World.

10 Epochs.
The Defeat of
Perseus.

3836.

3840.

and *Demetrius* sending numerous Armies one after another against them, they were all severally defeated by *Judas*; but being at length overpowered by the Multitude of

3843. his Enemies, he was slain fighting with astonishing Bravery. His Brother *Jonathan* succeeded in the

Charge of defending the *Jews*, and no less distinguished himself by his Valour, and a Firmness that no Misfortunes were able to shake. The *Romans* pleased to see the Kings of *Syria* humbled, readily granted the *Jews* their Protection, and declared them their Friends and Allies. *Alexander Balas* pretending to be the Son of *Antiochus Epiphanes*, and supported

by *Ptolemy Philometor* King of *Egypt*, claimed the
3855. Throne of *Syria*, and having slain *Demetrius*, got Possession of the Kingdom. The *Carthaginians*, who had now recovered in some Measure the great Losses

sustained during the 2d *Punick* War, could not by all their Submissions ward off the Jealousy of the *Romans*; who, still dreading the Power of that warlike Republick, declared War against it, with a Resolution of destroying it utterly, that they might rid themselves for ever of so formidable a Rival. In *Syria*, *Demetrius Nicator* the Son of *Demetrius Soter*, setting himself to recover his Father's Kingdom, vanquished

Alexander Balas in Battle, and got Possession
3858. of the Throne. This same Year was rendered famous by the Destruction of two celebrated

Cities, *Carthage* and *Corinth*. The former was taken by *Scipio Emilianus*, after a War of three Years, who thereby confirmed the Sirname of *Africanus* in his Family, and revived the Glory of the great *Scipio* his Grandfather. *Corinth* was reduced to Ashes by *L. Mummius* the Consul, and with it ended the famous *Achean* League. This Confederacy in Defence of Liberty had some time before risen to great Renown, by the Valour and Abilities of *Philopæmen*, one of the most renowned Generals that *Greece* ever produced. And indeed after him we read of no other of that Nation, who distinguished himself by any eminent Accomplishments; which made the Hero we are speaking of, to be stiled, as *Plutarch* tells us, *The last of the Greeks*. After his Death the *Achean* League no more supported itself with the same Reputation as formerly, and the *Romans* growing jealous of it, it was this Year, as we have seen, dissolved by the Destruction of *Corinth*. All the famous Statues, Paintings, and other curious Works of Art, wherewith that City had been so richly adorned, being upon this Occasion transported to *Rome*; these Masters of the World, who had hitherto boasted of no other Knowledge
than

than that of War, Politicks, and Agriculture, began henceforth to value themselves upon a polite Taste, and the Relish of what was excellent in the fine Arts. Thus Language became honourable at *Rome*, the liberal Sciences were encouraged, and such Advances were made in all the various Branches of Knowledge, that we shall see the *Augustan Age* no less distinguished by the Productions of the Men of Genius, than by the Exploits and Bravery of the many Heroes wherewith it abounded. *Syria* in the mean time was the Scene of new Revolutions, *Antiochus Theos* the Son of *Alexander Balas*, under the Tuition of *Diodotus Tryphon*, dethroned *Demetrius Nicator*, who by his ill Conduct in the Government, had incurred the Hatred of his Subjects. He recovered his Authority however soon after, and declared *Judea* a free and independent State, in Consideration of 3861. the Services he had received from *Simon* the Brother and Successor of *Jonathan*. By this Grant *Simon* was constituted High Priest, and Sovereign Prince of the *Jews*, the Land released from all Taxes, Tolls, and Tributes, and every thing that bore the Stamp of a foreign Yoke being abolished, *Judea* henceforth became a distinct Kingdom, under Princes of its own. About this Time the Empire of the *Parthians* began to grow formidable, by the Victories of *Mithridates*, who having subdued *India* and *Bactria*, was advancing with an Army towards the *Euphrates*, to push his Conquests on that Side. Whereupon the Inhabitants of those Parts, calling in *Demetrius Nicator* to their Assistance, he conceived the Design of again reducing the *Parthians*, whom the *Syrians* still regarded as Rebels. He obtained many Victories over *Mithridates*, but preparing to return into *Syria* to chastise *Tryphon*, who, after murdering *Antiochus Theos*, had himself usurped the Crown, he unfortunately fell into an Ambuscade, and was made Prisoner by the *Parthians*. *Tryphon* who thought himself secure by this Disaster of his Adversary, was suddenly abandoned by his Subjects, to whom he had rendered himself insupportable by his Pride. As *Demetrius* was still a Prisoner in *Parthia*, and his Children by *Cleopatra* were under Age, it was necessary to look out for a Protector, and this Office naturally fell to the Share of *Antiochus Sidetes* the Brother of *Demetrius*. But *Cleopatra* stopt not here, for understanding that *Nicator* had married *Rodaguna* the Daughter of *Phraates*, who had succeeded *Mithridates* in the Throne of *Parthia*, she out of Revenge made *Antiochus Sidetes* her Husband. When he had settled himself in the Kingdom, and put an End to the Usurpation of *Try-*

- phon, he entered upon a War with the *Parthians*,
 3873. under Pretence of delivering his captive Brother.
 At first he had full Success, overthrew *Phraates*
 in three Battles, and recovered *Babylonia*, *Media*, and the
 other Eastern Provinces formerly belonging to the *Syrian*
Kings, *Parthia* only excepted, where *Phraates* was reduced
 within the narrow Limits of the first *Parthian* Kingdom.
 The *Parthian* Monarch not discouraged by these Losses,
 watched the Opportunity of the *Syrian* Army's going into
 Winter Quarters, where being obliged to disperse all over the
 Country by reason of their great Numbers, he fell upon them
 unexpectedly, and advancing against *Antiochus*, who was
 hastening with the Forces about him to help the Quarters
 that lay next him, he over-powered him with Numbers, slew
 him and all his Followers, and pushing his Advantage, made
 so dreadful a Slaughter, that there scarce returned a Man into
Syria of all this numerous Army, to carry thither the mourn-
 ful News of so terrible an Overthrow. In the Interim *Deme-*
trius was returned into *Syria*, and on his Brother's Death
 there again recovered the Kingdom. For *Phraates* after be-
 ing thrice vanquished by *Antiochus* had released him from his
 Captivity, and sent him back into *Syria*, hoping that by
 raising Troubles there for the Recovery of his Crown, he
 might force *Antiochus* to return for the suppressing of them.
 But on the obtaining of this Victory, he sent a Party of Horse
 after him to bring him back again; *Demetrius* being aware
 hereof, made such Haste, that he was gotten over the *Eu-*
phrates into *Syria*, before these Forces could reach the Borders
 of that Country, and by this Means again recovered his King-
 dom. But he was soon dispossessed by *Alexander Zebina*,
 the Son of *Balas*, who was in his Turn vanquish-
 3880. ed and expelled by *Antiochus Gryphus*. The Suc-
 cession of the Kings of *Syria* being very perplexed
 by reason of the intestine Divisions of that Kingdom, and the
 many different Pretenders to the Crown, hath obliged me
 to be somewhat particular in their History, to prevent Con-
 fusion. Let us now turn our Eyes towards the *Romans*,
 whom we find engaged in a War with the *Numantines* in
Spain, and so often defeated, that they were obliged to send
Scipio Emilianus as their last Resource and Hope, before they
 could subdue that warlike People. They were also about the
 same time in no small Danger from an Insurrection
 3871. of their own Slaves in *Sicily* under *Eunus*, inso-
 much that they were obliged to employ the whole
 Forces of the Republick against them. *Attalus* King of *Per-*
gamus,

gamus dying left the *Romans* Heirs to his immense Wealth, who, not satisfied with the Dominion of *Italy*, *Greece*, and *Africa*, were now beginning to extend their Conquests beyond the *Alps*, where *Sextius* having subdued the *Saluvians*, established the first *Roman* Colony at *Aix* in *Provence*. *Fabius* defeated the *Allobrogians*, and *Narbonese Gaul* was reduced into the Form of a Province. But though the Republick was thus enlarging her Territories abroad, she was far from enjoying that domestick Tranquillity which makes the Security and Strength of a State. The Avarice, Usurpation, and Ambition of the *Patricians*, had encroached so far upon the Properties and Privileges of the People, that they stood in need of new Defenders to save them from absolute Ruin. The two *Gracchi* who generously undertook that Office, being over-powered by the Faction of the Nobility, perished in the glorious Attempt. After them few Tribunes arose possessed of that noble Spirit of Liberty, which hitherto maketh so eminent a Part of the Character of this brave People. Faction, Bribery, and Corruption, began to prevail universally among them, and we shall soon see these Conquerors of the World, themselves made Slaves to the worst of Tyrants. *Jugurtha* King of *Numidia*, infamous by the Murder of his Brothers, who 3885. had been left under the Protection of the *Romans*, defended himself a long time, more by his Largeesses than by Arms. *Marius* was at length sent against him, and having put an End to that troublesome War, signalized himself next by the Defeat of the *Teutones* and *Cimbri*, who threatened all the Provinces of the *Roman* Empire, and even *Italy* itself with Destruction. No sooner were 3904. these Enemies quelled, than a new and more formidable one arose in *Mithridates* King of *Pontus*, who having made himself Master of all *Asia Minor*, passed into *Greece*, and was not without great Difficulty driven thence by *Sylla*. Mean while *Italy* habituated to Arms, and exercised in War, endangered the *Roman* Empire by an universal Revolt; and to add to all these Calamities, *Rome* saw herself at the same time torn 3913. by the Factions of *Marius* and *Sylla*, one of whom had by his Victories, spread his Fame to the remotest Quarters of the North and South, and the other signalized himself as the Conqueror of *Greece* and *Asia*. *Sylla*, stiled the *Fortunate*, was but too much so against his Country, over which he assumed a tyrannic Sway, and laid the Foundation of all the

- the ensuing Troubles by the unhappy Precedent of his perpetual Dictatorship. Every one in his Turn aimed at Dominion. *Sertorius* a zealous Partizan of *Marius* fixed himself in *Spain*, and entered into a Treaty with *Mithridates*. It was in vain to think of opposing Force to a General of his Reputation and Experience, and *Pompey* himself could no otherwise master him, than by introducing Dissensions among his Followers. *Rome* found a yet more formidable Enemy in *Spartacus* the Gladiator, who brought her to the very Brink of Ruin, and was found invincible until the great *Pompey* was sent against him. *Lucullus* in the mean time made the *Roman* Arms to triumph in the *East*. *Mithridates* was beaten in every Encounter, and retiring beyond the *Euphrates*, found himself still pressed and pursued by his victorious Enemy. But this General, invincible in Battle, found it impossible to retain the Soldiers in Obedience, and repress that Licentiousness, which like a Phrenzy seized the whole *Roman* Army. *Mithridates*, not discouraged by his many Defeats, was again preparing to make head against his Enemies, and *Pompey* the last Hope and Refuge of the *Romans*, was thought alone capable of terminating this long and destructive War. It was on this Occasion that his Glory rose to the highest; he finally subdued this valiant and politick Prince, reduced *Armenia* whither he had fled for Refuge; and pursuing his Advantage, added *Albania*, *Iberia*, *Syria*, and *Judea* to the *Roman* Empire. While *Pompey* was thus employed in gathering Laurels in the *East*, *Cicero* was intent on crushing a dangerous Conspiracy at Home. That renowned Orator, who had laid out so much of his Time in the Study of Eloquence, found now a glorious Opportunity of exerting it in Defence of his Country, and by it more than by the Arms of his Colleague *Antony*, were the dark and dangerous Machinations of *Cataline* defeated. Could *Rome* have been saved from Slavery, the Eloquence of *Cicero*, and the Virtue of *Cato*, those intrepid Defenders of Liberty and the Laws, seemed to offer fair for it. But their Efforts availed little to save a State that was rushing headlong into Ruin; and where Luxury, Ambition, and Avarice, getting universal Possession of the Minds of Men, rendered them insensible to all great and generous Designs, and wholly stifled the noble Spirit of Freedom. *Pompey* reigned without a Rival in the Senate, and his great Authority and Power

Power made him absolute Master of all its Deliberations. *Cæsar* by his Victories in *Gaul* was endeavouring to get him a Name and Interest that might bring him upon a Level with *Pompey* and *Crassus*. These three combining in the Design to oppress their Country, governed with absolute Authority, and *Cicero*, whose Eloquence and Zeal for Liberty gave them Umbrage, was banished that City he had so lately saved from utter Ruin. In the mean Time *Crassus* being bent upon an Expedition against the *Parthians*, had the Misfortune to be cut off with his whole Army; a Loss by so much the more fatal to the *Roman* State, as it was chiefly by him that the Rival Factions of *Cæsar* and *Pompey* were kept united. His Death was followed by a bloody Civil War, and *Rome* lost her Liberty for ever in the Plains of *Pharsalia*. *Cæsar* victorious, and now Master of the Universe, traversed with incredible Expedition almost all the Countries of the known World. *Egypt*, *Asia*, *Mauritania*, *Spain*, &c. beheld this mighty Conqueror triumphing over all his Opposers. *Brutus* and *Cassius*, animated by a Zeal for Liberty, endeavoured to rescue their Country from Slavery by killing the Usurper; and the Eloquence of *Cicero*, seconding the glorious Design, gave at first some Hopes that *Rome* might yet see better Days. But it was the Fate of that unhappy City to fall soon after into the Hands of *Antony*, *Lepidus*, and young *Octavius*, who by their bloody Proscriptions almost totally extirpated the *Roman* Nobility. Even *Cicero*, whose Credit with the Senate had chiefly contributed to the Advancement of *Octavius*, was abandoned by that ungrateful Monster, to the Resentment of *Antony* his implacable Enemy. In the Division of the Empire, *Italy* and *Rome* fell to the Share of *Octavius*, who affecting to govern with great Clemency and Moderation, endeavoured to throw the Odium of all the late Cruelties upon his Collegues. In fine, *Brutus* and *Cassius* the last Refuge of the Republick, both falling in the Battle of *Philippi*, *Rome* after them never made so much as an Effort for the Recovery of her Liberty, but quietly submitted to the Dominion of the Conquerors. They did not however remain long united. *Antony* and *Cæsar* combining to ruin *Lepidus*, turned next their Arms one against the other. The Battle of *Actium* decided the Empire of the World in favour of *Cæsar*; for *Antony* upon that Disaster was abandoned by all his Friends, and even by his beloved *Cleopatra*, for whose Sake he had brought all these

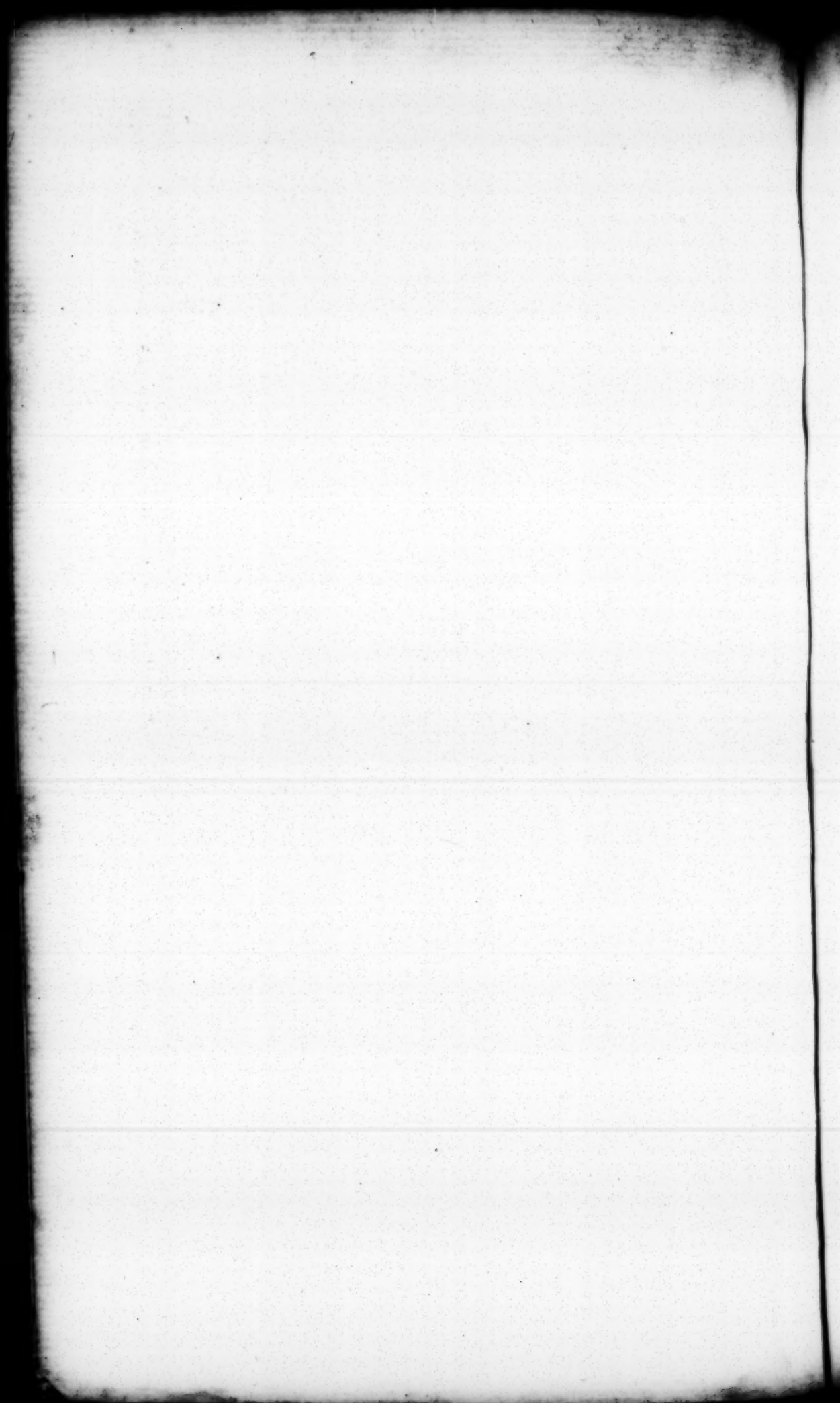
these Misfortunes upon himself. *Herod* the *Idumean*, who owed his All to that General, was constrained to submit to the Conqueror, and thereby confirmed himself in the Possession of the Throne of *Judea*. Thus did *Octavius* triumph over all Opposition: *Alexandria* opened its Gates to him; *Egypt*

became a *Roman* Province; *Cleopatra* disdaining
3977. to adorn the Victor's Triumph, ended her Days by Poison; and *Antony* sensible that he could no

longer withstand the Power of his Adversary, by a voluntary Death left *Cæsar* in the unrivalled Possession of the *Roman* Empire. This fortunate Prince, under the Name of *Augustus*, and with the Title of Emperor, took Possession of the Government. Thus was the *Roman* Commonwealth, 727 Years after the Foundation of that City by *Romulus*, converted into an absolute Monarchy. *Augustus* now set himself to reform the many Abuses that had crept into the State during the Wars, and knowing that the Republican Spirit of the *Romans*, tho' greatly weakened, was not yet altogether broken, he endeavoured by the Mildness and Justice of his Government, to reconcile his Countrymen to that Power, which it was in vain for them any longer to oppose. With this View he introduced among them Learning and the polite Arts, which, by the Encouragement they met with from him and *Mæcenæ*s, began to lift up their Heads and flourish. *Horace*, *Virgil*, *Ovid* and *Livy*, adorned the Age we are speaking of, and do it more Honour by their inimitable Writings, than all the Victories of the Prince under whom they lived. Eloquence alone, of all the several Branches of Literature, lay uncultivated. That expired with *Cicero* and the free State; nor need we wonder at it, since Liberty, which had hitherto animated the Orator, ceasing, the Art itself became useless, and was regarded with an Eye of Jealousy by the Men in Power. *Augustus* having by this wise and politic Management, secured the Tranquillity of *Italy* and *Rome*, began to look abroad into the Provinces, with a View to check the Enemies of the *Roman* Name, who taking Advantage of the intestine Divisions of the Empire had committed many Outrages. He subdued the *Cantabrians* and *Asturians* bordering upon the *Pyrenees*: *Ethiopia* sued for Peace: the *Parthians*, dreading his Power, sent
3980. back the Standards taken from *Crassus*, and all the *Roman* Prisoners in their Hands: *India* sought his Alliance: *Pannonia* submitted to his Power: and *Germany* trembled

trembled at the Name of this mighty Conqueror. Victorious every where, both by Land and Sea, 4004. he shut the Temple of *Janus*, and gave Peace to all the *Roman Empire*. This happened in the 754th Year after the Building of *Rome*, and the 4714th of the *Julian Period*, which coincideth with the first Year of the *Christian Era*, according to the Computation in use in these Western Parts.

I have now compleated my original Design, which was to lay before you a short View of ancient History from the Creation of the World to the Birth of *Christ*. I have thrown together all the material Transactions of the different Nations of the World, and by referring them as near as possible to the Years in which they happened, have I hope given you a pretty distinct Notion of the coincident Periods of History. By keeping this general Plan constantly in Mind, you will be enabled to read either ancient or modern Writers upon this Subject with all the Advantage to yourself you can desire. For whether they make Choice of a longer or shorter Portion of Time, within which to limit their Detail of Transactions, or in whatever Order different Authors occur to your Study, the Knowledge you have of the general Course of Ages, and to what Part of universal History every particular Period belongs, will preserve all your Acquisitions unconfused, and enable you to digest your whole Treasure of Reading under those Heads and Divisions to which each Part properly refers. Nor is this an Advantage to be lightly accounted of, inasmuch as Men, according to their different Views and Aims in Life, find it their Interest sometimes to apply themselves more particularly to one Part of History, and sometimes to another; in which Case nothing is more useful than such a general View of Things, as shall enable them to connect and tie together those several Parts of Knowledge, which Interest or Necessity hath at different Times added to their Stock of Learning. This is so evident that I need not enlarge upon it, and therefore, having now finished all I intended on this Part, I shall here conclude the Head of History and Chronology.



* R H E T O R I C

A N D

P O E T R Y.

C H A P. I.

RHETORIC is the Art or Faculty of Speaking and Writing with Elegance and Dignity, in order to instruct, persuade, and please. Grammar only teacheth Plainness and Propriety: Rhetoric lays these for its Foundation, and raiseth upon them all the Graces of Tropes and Figures. Elegance consists in the Purity and Clearness of the Language. Purity requireth choice and proper Words; a Command of which may be gained by studying the best Authors, by conversing with refined Company, and by frequent and careful Composition: To obtain Perspicuity or Clearness, a full Knowledge of our Subject, and frequent close Meditation upon it are necessary. You must likewise avoid ambiguous Words, a dry Brevity, a confused Length of Periods, and too large a Train of Metaphors together. Dignity arises from sublime Thoughts, noble Tropes, and moving Figures. Tropes alter and affect single Words: Figures affect and enliven whole Sentences.

A

* I found this Subject so concisely and sensibly handled by Mr. Blackwel, in the second Part of his Introduction to the Classics; that, despairing to get any thing better, or more to my Purpose, I prevailed with the Proprietor of the Book, to give me leave to make such Use of it as should be thought proper. Some small Alterations therefore have been made, and many Examples from the Poets to explain and illustrate the Rules, exchanged or added; in which last Particular alone this Treatise seemed defective.

A Trope is a Word removed from its first and natural Signification, and applied with Advantage to another Thing, which it doth not originally mean; but only stands for it, as it hath a Relation to or Connexion with it: As in this Sentence, *God is my Rock.* Here the *Trope* lies in the Word *Rock*; which, it is plain, in its primary and proper Sense signifies nothing less than the Hope and Trust Mankind have in that *adorable Being*: Yet because a Rock is firm and immoveable, and a Building founded on it will not sink, it excites in our Minds the Notion of *God's* unfailing Power, and the steady Support which good Men receive from their Dependence on him. The Necessity and Use of *Tropes* will be made plain in a few Words.

1. No Language furnisheth us with a sufficient Number of proper and plain Words fully to express all our Thoughts. The *Mind* of Man is of an astonishing Capacity, and hath a numberless Store of Notions; therefore being often distressed for want of allowed and proper Terms to utter her Conceptions in, she turns things all ways; considers them in their different Relations; and views them in all their various Aspects and Appearances: that she may be enabled to declare her Meaning in suitable Terms, and communicate herself intelligibly and *forcibly* to Persons she has Conversation with. When we know not a Man's Name which we have occasion to speak of, we describe him by his Features, Profession, Habit, Place of Abode, Acquaintance, and other Circumstances; till by such a Description he is as well known to the People we speak to, as if we had at first given him his peculiar Name, and distinguishing Title.

2. *Tropes* are used for the sake of an agreeable Variety; they divert the Mind, and revive Attention when it begins to flag and be weary. In many Cases there is an absolute Necessity for the *Writer* or *Speaker* to repeat the same thing several times; therefore to prevent the Offence which the Repetition of it in the same Words might probably give, he carefully diversifies his Expression, and judiciously intermixeth plain and figurative Language. So he carries on his *Reader* or *Hearer* with such continual Pleasure, that he is insensible of the Length of the Discourse; and when it is concluded, only wishes it had been longer. As a Traveller, if he hath a good Road and fair Weather, if he be entertained as he passeth along, with variety of Landscapes, and pleasant Prospects of Groves, Meadows, Parks, and fine Houses, never considers or regrets the Length of the Way; but comes in fresh and chearful to his Journey's End. *Tropes* encrease the Stores of

Language, by exchanging or borrowing what it has not: It is by the Help of *Tropes* that nothing in *Nature* wants a Name.

3. *Tropes* add wonderful Ornament and Emphasis to a Discourse; and often give the Mind a brighter and stronger *Idea* of a Thing than proper Words. We receive much of our Knowledge into the *Mind* by the outward Senses: And *Comparisons* drawn from Things sensible and pleasant come easy and agreeable to the *Mind*; as exempting it from that severe Study and Application, which is necessary for the Discovery of those Truths which do not immediately fall under the Notice of our Senses. Such are the Properties and sublime Powers of human *Souls*, the Attributes and Majesty of *Almighty God*; which are in themselves the most venerable Truths of Nature, and of the highest Importance to Mankind. A good and beautiful *Trope* often giveth us a clearer Apprehension of these Things, than large Discourses that are obscured and encumbered by perplexed Reasoning, and endless Divisions. *Virgil*, calling the two *Scipios* the *Thunder-bolts* of War, represents the rapid Speed and victorious Progress of their Arms with more Emphasis than all the plain Terms of the *Roman* Language could have done. When to describe the Pleasantness of a rich Harvest, the *Writer* says, the Fields *laugh and sing*; he raiseth in the Mind a more gay and delightful Imagination both of the Fruitfulness of the Crop, and the Chearfulness of the Season, than a long and particular Relation in the best chosen plain Words could have raised. *Tropes* at first, in the rude Times of the World, used for Necessity, were soon found to be Ornamental, and to give Strength and Gracefulness to the Turn of Mens Thoughts. As Garments first put on for the necessary Defence of the Body against the Severities of the Weather, were quickly found to be serviceable to set off the comely Proportions, and add to the Dignity of the Body itself.

4. Mankind are mightily pleased with a happy and beautiful *Trope*, because it expresses the Boldness and Felicity of an *Author's* Fancy, which is not content with Things near and vulgar only; but steps out of the common Way to fetch in something noble, new, and surprizing. By an expressive and beautiful *Trope* a fresh Notion is started to entertain the *Mind*, and yet it is not taken off from the Subject before it; only sees it placed in a better and stronger Light. That you may make Use of *Tropes* seasonably and with Advantage, these following Directions may be carried in Mind.

1. Be sparing and cautious in the Use of them, and omit them when they are not either as plain as proper Words, or more expressive. *Tropes* are the Riches of a *Language*, and therefore it will be an Imputation upon a Man to lavish them away without Discretion. Too thick a Crowd of them encumber a Discourse, and make it obscure and heavy; and that is just contrary to the Nature and Design of *Tropes*; which is to illustrate dark Truths, and relieve the labouring Thoughts.

2. Care must be taken that *Tropes* hold a Proportion to the *Ideas* intended to be raised by them. And this may be taken in two Senses. First, there ought to be an easy and unforced Relation betwixt the *Trope* and the proper Word it is put for, or the Thing intended to be expressed by it. When there is not this Suitableness and Relation, the Expression at best will be not only harsh and unpleasant, but often barbarous, and ridiculous. Such was that Saying of the *Roman* exposed by *Tully*:—"The *Commonwealth* was castrated by the Death of *Cato*." The Connexion between the *Trope* and the proper Word, ought to be so close and evident, that the one cannot well be mentioned without raising the *Idea* of the other. This Connexion is either natural or artificial. *The natural is when the Things expressed by their proper and metaphorical Names naturally resemble one another.* When it is said a Man hath Arms of Brass, that Expression readily and naturally conveyeth to one's Understanding, a Notion of the extraordinary Strength and Firmness of that Man's Arms. *The artificial Connexion dependeth upon Use and established Custom.* The *Turks* are generally esteemed a barbarous and cruel People; a rude and unrelenting Person is by Custom called a *Turk*; and the frequent Use of it in this Sense makes the *Idea* of the Word *Turk* raise in the Mind the *Idea* of a rude and unrelenting Man. The other way of preserving the Proportion above-mentioned is, that a *Trope* do not express more or less than the Thing requires: That Things capable of Heightening and Ornament be not debased and vilified by low Expressions; nor small Matters over-magnified by pompous and swelling Words. *Euripides* is censured by *Aristotle* for calling Rowing the Exercise of the Empire of the Oar; and so may *Cato* for calling a Hill covered with Brakes and Thickets, by the Name of a Wart. But if a *Trope* seem to be a little harsh, and yet is necessary and very significant, you may mollify and smooth it by a good *Epithet*; or in few Words without Formality, begging the *Reader* or *Hearer* to pardon the Expression.

3. A *Trope* ought to be obvious and intelligible; and therefore must not be fetched from Things too remote, so as to require much Reading and Learning to apprehend it. If a Man, speaking of a House of Debauchery, sayeth it is a dangerous Rock of Youth, the Relation lieth plain to an ordinary Capacity: But if he calleth it the *Syrtes* of Youth, it is far-fetched and obscure, because few know that the *Syrtes* are Sands on the Coast of *Afric*, which inevitably swallow up all the Ships that fall into them.

4. No *Tropes* are to be used which convey a fordid or lewd *Idea* to the Mind. Vile and debauched Expressions are the sure Marks of an abject and groveling Mind. He who so far forgets the Design and Dignity of Speech as to endeavour to poison and debauch by it, instead of instructing in Virtue, and pleasing Men in order to do them good, acts against Reason, and all the Decencies and Modesty of human Nature.

To conclude, *Tropes* and *metaphorical* Expressions are used either for *Necessity*, *Emphasis*, or *Decency*. For *Necessity*, when we have not proper Words to declare our Thoughts; for *Emphasis*, when the proper Words we have are not so comprehensive and significant; for *Decency*, when plain Language would give Offence and Distaste to the Reader.

C H A P. II.

Containing a particular Account of the chief Tropes of Language.

§. I. **M**etaphor is a *Trope* by which we put a strange Word for a proper Word, by reason of its Resemblance and Relation to it. All *Tropes* are in strict speaking *Metaphors* or *Translations*; yet this is more peculiarly called so by reason of its constant Use, and peculiar Beauty. But more plainly to distinguish this particular *Trope* from the general Name, it may be thus defined. A *Metaphor* is a *Simile* or *Comparison* intended to enforce and illustrate the Thing we speak of, without the Signs or Form of Comparison. Thus if we say, God is a Shield to good Men; it is a *Metaphor*, because the Sign of Comparison is not expressed, tho' the Resemblance, which is the Foundation of the *Trope*, is plain: As a Shield guardeth him that beareth it against the Attacks and Strokes of an Enemy; so the Providence and Favour of God protecteth good

good Men from Malice and Misfortunes. But if the Sentence be put thus, *God* is as a Shield to good Men—then it becometh a *Simile* or *Comparison*. So in short, a *Metaphor* is a *stricter* or *closer Comparison*; and a *Comparison* a *looser* and *less-compact Metaphor*. The *Metaphor* is very vigorous and beautiful in that noble Passage of my Lord Roscommon.*

*For who did ever in French Authors see
The comprehensive English Energy?
The weighty Bullion of one sterling Line,
Drawn in French Wire, wou'd thro' whole Pages shine.*

This *Trope* may be taken from any thing which is the Object of any of our Senses; but that is generally the most agreeable and sprightly, which ariseth from the Sense of *Seeing*: Because of all the Senses, *Seeing* is the most perfect and comprehensive; the most unwearied and inquisitive; the most desirable and delightful. That is a fine Passage of Archbishop Tillotson †, “Piety and Virtue in Persons of eminent Place and Dignity are seated to great Advantage, so as to cast a Lustre upon their very Place, and by a strong Reflection double the Beams of Majesty.” This lively Way of Expression is of extraordinary Use in *Descriptions* of a considerable length; it keeps the Mind pleased, and the Attention awake. If therefore an *Author* is obliged to give a large Account of Things plain and of common Observation, he must raise and ennoble them by strong and graceful *Metaphors*.

This Rule Tully hath observed, in his Description of the several Parts of this habitable World in his Books concerning the *Nature* of the *Gods*. So hath Virgil in his *Georgics*; where he hath made his meanest and coarsest Subjects fine and admirable by his judicious Use of *Metaphors*. The little Affairs of Shepherds and Farmers in his perfect Lines appear with Dignity. His Descriptions make the Country a Paradise, and his Touch, as a noble Wit ‡ expresseth it, turneth every thing into Gold. Those are admirable and very beautiful *Metaphors* when the Properties of rational Creatures are applied to Animals, and those of Animals to Plants and Trees: This Way of treating a Subject giveth Life and Beauty to the whole Creation. We receive the strongest Pleasure from those bold and com-

* *Essay on translated Verse*, v. 51, &c.

† *Sermons*, Folio, Lond. 1696. p. 45.

‡ Poileau.

comprehensive *Metaphors*, which, besides the Illustration of the Subject they are intended to raise and improve, convey to us a fresh and lively Image.

Thus *Agamemnon* (after all his Dangers, murdered by the Hands of Villains in his own Kingdom) is not said barely to die, but to end

—*the sad Evening of a STORMY Life.*

I know no Case in which *Metaphors* of a bold Sound are more proper than in arrogant Speeches; when Men defy the Gods, or quarrel with the Dispensations of Providence. *Philæti* in the *Odyssy* is no arrogant Character; yet in one Place (upon considering the Afflictions of his Prince, whose Piety and Virtue he was so well assured of) he falleth into a Rant against Providence; in which the Language is as lively and vigorous, as the Sentiment is ill-grounded and absurd.

O Jove! for ever deaf to human Cries;
The Tyrant, not the Father of the Skies!
Unpitious of the Race thy Will began:
The Fool of Fate, thy Manufacture, Man,
With Penury, Contempt, Repulse, and Care,
The GAULING LOAD of Life is doom'd to bear.

§. 2. Allegory is a Continuation of several *Metaphors* all thro' the same Sentence or Discourse, when one thing is said, and something different is understood.

Did I but purpose to embark with thee,
On the smooth Surface of a Summer's Sea,
While gentle Zephyrs play with prosp'rous Gales,
And Fortune's Favour fills the swelling Sails;
But wou'd forsake the Ship and make the Shore,
When the Winds whistle, and the Tempests roar? *

The Use of an *Allegory* is to convey our Meaning under disguised Terms, when to speak it out plain, may not be so safe, so seasonable, or effectual upon the Person whom we design to instruct by it. It is often likewise used for Magnificence and Loftiness, to raise Wonder and gratify Curiosity.

To prevent Confusion, and want of Decorum and Propriety in a Discourse, an *Allegory* must end as it begun; and

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* Prior's *Henry and Emma*, p. 187, of *Poems*, Lond. 1711.

the same *Metaphor* which was chosen at first, be continued to the last. Several *Allegories* may be brought into one Discourse at a small Distance one from another; but every Particular must be in a Sentence distinct from the rest, and must admit nothing foreign. To this may be referred *Apologue* or *Fable*, which is ascribing the Actions, Passions, and Discourse of Mankind to the irrational and even inanimate Creation, with a Design to instruct and affect People with a useful *Moral* dexterously conveyed.

§. 3. *Metonymie* is a *Trope* whereby one Name is put for another, which it may properly stand for by reason of the near Relation or mutual Dependence there is between both.

—as Jupiter

*On Juno smiles, when he impregns the Clouds,
That shed May-flowers——*.*

By this *Trope* any of the most significant Circumstances or Appendages of a Thing are put for the Subject or chief Thing to which they belong, or on which they depend. But I think this *Trope* is used with much more Vigour and Advantage in the following Cases.

1. When the Narration or Counsel standeth for the Action, and what the *Poet* or *Historian* describeth he is said to do; which is a vehement Way of Expression, exceeding the common as much as Action goeth beyond Description; and Life excelleth Painting.

*Against bold Turnus the great Trojan Arm,
Amidst their Strokes the Poet gets no Harm;
Achilles may in Epic Verse be slain, &c. †*

2. When the Name of any Relation is put for the Duty which that Relation requireth, and the Benevolence and Tenderness which may be expected from it. *Anacreon* ‡, speaking of Money says, that thro' it there's no longer any such thing as Brethren, or Parents in the World. When the Love of Riches is the reigning *Passion* in a Man, it banisheth Humanity; confoundeth Right and Distinction; and trampleth upon the most sacred and endearing Relations in Nature.

3. *Rivers*

* Milton's *Par. Lost*, 4to. 500, 501.

† Dryden's *Juvenal*, Sat. i. v. 145.

‡ *Ode* xlv. v. 744, 745. Barnes's *Ed.*

3. *Rivers*, which contribute so much to the Plenty and Pleasantness of a Country, are often mentioned by the *Poets* to express the whole Country in which they arise, or through which they take their Course*. A Branch of the *Metonymie* is *Antonomasia* or *Exchange of Names*, which puts a significant and emphatical *Epithet*, *Title* or *Character*, for the proper and most distinguishing Name. The Word which is used for the principal and most proper Name, is either taken from the Person's Country, Family, Relation, Profession, personal Circumstance, Resemblance to some other Person, or from the Virtue or Vice for which he is remarkable. *Sardanapalus* was a Monster of Debauchery; *Nero* of Cruelty: Therefore to call a very debauched Person *Sardanapalus*, and a cruel one *Nero*, brands them much deeper than to call one debauched, and the other cruel.

§. 4. *Synecdoche* or *Comprehension* is a *Trope* which puts the Name of the *Whole* for a *Part*, or of a *Part* for the *Whole*; a *General* for a *Particular* of the same Kind, or a *Particular* for a *General*. By this *Trope* a round and certain Number is often set down for an uncertain one. The *Plural* used for the *Singular* generally giveth an Elevation and Turn of Grandeur to the Discourse.

*Leave Earth, my Muse, and soar a glorious Height,
Tell me what Heroes slew the gallant Hector,
Cycnus, and Memnon terrible in Arms †.*

Where 'tis plain the *Poet* only speaketh of *Achilles*; but he uses the *Plural* Number to magnify the Strength and Courage of his *Hero*; and to shew that one such brave Man is of more Value and Importance in War than Troops of common Warriors. The treacherous *Sinon* emphatically uses the *Plural* for the *Singular*, when he would aggravate his Danger of being sacrificed by his Countrymen, and raise the Horror of their Preparations for those inhuman Rites,

Ye cursed Swords and Altars which I 'scap'd! †

Sometimes a single collective Word expresseth Multitudes with more Clearness and Vehemence than *Plurals* would do; as in that Passage of *Herodotus* ||, when *Phrynichus* represented the Destruction

Y 3

* See Theoc. Idyl. iv. 6.

† Virg. Æn. ii. 155.

† Virg. G. iv. 560, 561.

|| Lib. vi. p. 441.

Destruction of *Miletus* on the Stage, the *Theatre* burst out into Tears. If the Author had said, all the People in the *Theatre* burst out into Tears, who sees not that the Expression would have been comparatively loose and languid?

But whether *Plurals* be used for *Singulars*, or on the contrary, there is need of Judgment and great Consideration to discern, that the Way of Speaking preferred to the other be in that Place and upon that Occasion more proper and beautiful: That it more strongly describe the Passion, more agreeably diversify and adorn the Period, and more effectually contribute to the Surprise and Pleasure of the Reader.

§. 5. Hyperbole is a Trope that goes beyond the Bounds of strict Truth, in representing Things greater or smaller, better or worse than really they are, in order to raise Admiration or Love, Fear or Contempt.

————Camilla

*Outstript the Winds in speed upon the Plain,
Flew o'er the Fields, nor hurt the bearded Grain:
She swept the Seas, and as she skim'd along,
Her flying Feet unbath'd in Billows hung*.*

Human Nature is seldom content with Things as they are, but is apt to magnify what it admires to the Height of Wonder; and sink what it despises or hates to the lowest Degree of Contempt. Things great, new, and admirable, extremely please the *Mind* of Man; but Trifles drest up in gaudy Ornaments, and a counterfeit Sublime, give the utmost Aversion to a Man of clear Reason and elegant Taste. Therefore Temper and Judgment are to be used in both Branches of this Trope, in *Excess* and *Defect*; that we neither fly too high, nor sink too low, that we neither misapply nor carry too far our Wonder, nor our Contempt. For to admire worthless Things, and despise Excellencies is a sure Sign of Weakness and Stupidity; and in the latter Case, of Ill-nature and Malice besides. There are various Ways of expressing an *Hyperbole*: I shall name three which seem to be the Chief.

1. In plain and direct Terms, which far exceed the Strictness of Truth.

The Giant's lofty Head o'ertops the Clouds †.

2. By

* Dryd. Virg. *Æn.* vii. in fine.

† Virg. *Æn.* iii. 620.

2. By *Similitude* or *Comparison*.

*It seems as if the Cyclades again
Were rooted up and jostled in the Main:
Or floating Mountains floating Mountains meet:
Such is the first Encounter of the Fleet*.*

3. By a strong *Metaphor*: As the *Poet* in the Place above-mentioned, instead of saying that *Camilla* ran very swiftly, heightens the Expression, and makes her fly. Two or three of these *Tropes* added together raise our Wonder and Pleasure, by carrying up the Discourse to the utmost Point of Sublimity. *Pindar* speaking of *Hercules* invading the Inhabitants of *Cos*, says, that *Hero's* Attack upon them was not like Winds, or Seas, or Fire, but like a Thunder-bolt; as if the Fury of *those* was less, of *this* only equal. There are the same Steps and Degrees of sinking what is to be rendered contemptible and ridiculous, as of raising what should appear great and wonderful. 'Tis a bold *Trope*, and must be used with Caution and Judgment. In comical Characters and Pieces of Humour and Drollery, more Liberty is allowed than in serious and grave Subjects. Not only *Plautus* in the Character of *Euclio* †, but *Horace* in the Description of his *Miser* ‡, carrieth it to a Degree of Extravagance.

§. 6. *Irony* is a *Trope* whereby a *Man* speaketh contrary to his Thoughts, that he may speak with more Force and Advantage. As when a notorious Villain is scornfully complemented with the Titles of a very honest and excellent Person: The Character of the Person ironically commended, the Air of Contempt that appears in the Speaker or Writer, and the Exorbitance of the Commendations, sufficiently discover the Dissimulation. *Milton* representeth *God Almighty* addressing his blessed Son upon the Revolt of *Lucifer*, and laughing to scorn the Attempts of those most ungrateful and infatuated Rebels in a very majestic *Irony*.

*Son! Thou in whom My Glory I behold
In full Resplendence, Heir of all my Might,*

Nearly

* Dryd. Virg. Æn. viii. 691, 692.

† In Aulularia.

‡ Sat. L. ii. 3.

*Nearly it now concerns Us to be sure
Of our Omnipotence! **

And *Dryden* finely ridicules the *Egyptian* Worship, in a laughing ironical Commendation of their Leek and Onion Gods.

*Th' Egyptian Rites the Jebusites embrac'd;
Where Gods were recommended by their Taste.
Such savory Deities must needs be good,
As serv'd at once for Worship, and for Food.*

ABSALOM and ACHITOPHEL.

This Way of Expression hath great Force in correcting Vice and Hypocrisy, and *dashing* Vanity and Impudence out of Countenance. To dress up a scandalous Wretch in all the Virtues and amiable Qualities that are directly contrary to the vicious Dispositions which have rendered him infamous; only makes him ridiculous in those Mock-ornaments; and more effectually exposeth him for a publick Mark of Derision. A lively and agreeable kind of this *Trope* is *ironical Exhortation*: By this, when a Man hath largely reckoned up the Inconveniencies and Mischiefs that attend any Practice or Way of Living, he concludeth with feigned Encouragement and Advice to act after that Manner, and pursue that very Course of Life.

So when *Horace* † has beautifully described the Tumults, Noise, and Dangers of *Rome*, he closeth his Description with this drolling Application.

Go now, and study tuneful Verse at Rome!

When a dying or dead Person is insulted with Scoffs and *ironical* Tartness, 'tis usually called a *Sarcasm*, which proceedeth from Heat of Blood, Eagerness of Resentment, and that Arrogance and Pride which possesses the Heart of Man upon Victory and Success. Thus *Pyrrhus* the Son of *Achilles*, when *Priam* reproached him with Cruelty, and put him in Mind of his Father's contrary Behaviour, insulteth him with the following *Sarcasm*:

*Thou then be first, replies the Chief, to go
With these sad Tidings to his Ghost below:*

Begone,

* *Parad. Lost*, B. V. ver. 719, &c.

† *Ep. ii. 2. 76.*

*Begone,—acquaint him with my Crimes in Troy,
And tell my Sire of his degenerate Boy.*

PIT'S VIRGIL.

Custom hath prevailed that any keen Saying, which hath the true Point of *Satyr*, and cuts deep, is called a *Sarcasm*.

§. 7. *Catachresis* or Abuse, is a bold *Trope*, which borrows the Name of one thing to express another; which either hath no proper Name of its own, or, if it hath, the borrowed Name is more surprizing and acceptable by its Boldness and Novelty. Milton's Description of *Raphael's* Descent from the *Empyrean* Heaven to *Paradise*, affords us a beautiful Example of this *Trope*.

—Down thither prone in Flight
He speeds, and thro' the vast *Ethereal* Sky
Sails between Worlds and Worlds—†.

The first way of using this *Trope* may be illustrated by this Instance. A *Parricide* is strictly and properly a Murderer of his Father; but there is no appropriate and authorized Name in *English* for a Murderer of his Mother, Brother, Sister, &c. therefore we call all those bloody unnatural Wretches by the Name of *Parricides*: And though at first there be a seeming Impropriety in the Word so applied; yet upon a little Consideration, we find that the Sense runs clear, and the Connexion is just and obvious. It is no *Trespas* against Reason and Propriety of Language to give the same odious Name to Monsters, who are involved in the same enormous Guilt.

By this short Account it is plain, that there is a general Analogy or Relation between all *Tropes*, and that in all of them a Man uses a foreign or strange Word instead of a proper one; and therefore says one thing, and means something different. When he says one thing, and means another almost the same, it is a *Synecdoche* or *Comprehension*: When he says one thing and means another mutually depending, it is a *Metonymie*: When he says one thing and means another opposite or contrary, it is an *Irony*: When he says one thing and means another like to it, it is a *Metaphor*: A *Metaphor* continued and often repeated becomes an *Allegory*: A *Metaphor* carried to a great Degree of Boldness, is an *Hyperbole*; and when at first sound it seems a little harsh and shocking, and may be imagined to carry some Impropriety in it, it is a *Catachresis*.

C H A P.

† *Parad. Lost*, Lib. v. ver. 266, &c.

C H A P. III.

*Giving an Account of the Nature, Necessity, and Use of
FIGURES in general.*

§. 1. **A** Figure is a Manner of Speaking different from the ordinary and plain Way, and more emphatical; expressing a Passion, or containing a Beauty.

The best and most lively *Figures* do both. The Impressions of Wonder, Love, Hatred, Fear, Hope, &c. made upon the Soul of Man, are characterized and communicated by *Figures*; which are the *Language* of the *Passions*.

The Soul hath such a mighty Command over that curious Organ the human Body, that it can make all the Impressions upon it, (while it is in Health and Harmony) whereby all the different *Affections* and *Passions* are expressed. It can by its sovereign Pleasure so move and alter the Blood and Spirits, so contract or relax the Nerves, that in Sorrow, a Deadness and Heaviness shall make the Countenance lour: In Anger, a brutal Fierceness shall inflame the Eyes, and ruffle the Looks into Deformity: In Joy and Chearfulness, a sprightly Gayety shall smile in the Eye, and enliven every Feature. The Soul likewise tunes the *Organs* of Speech, and sets them to that *Key* which will most effectually express her present Sentiments. So that in Joy the Voice shall be tender, flowing and rapturous; in Anger shrill, eager, and full of Breaks: in Fear low, confused, and stammering.

§. 2. The Necessity of *Figures* may appear from the following Reasons.

1. Without *Figures* you cannot describe a Man in a *Passion*; because a Man in a cool and sedate Temper, is quite another thing from himself under a Commotion and vehement Disturbance. His Eyes, his Motions and Expressions are entirely different; and why should not the *Description* of him in such contrary Postures be so? Nay, the several *Passions* must be as carefully distinguished, as a State of Indolence and Tranquillity from any one *Passion*. For instance, the same *Hector* taking leave of his Lady and only Son, and afterwards pursuing the *Greeks* with Fire and Sword to their Ships, must be painted with very different Colours. There he must lay aside all the Fierceness and Terrors of the *Warrior*, and appear with all the Condescension and Goodness of a tender
Husband

Husband and indulgent *Father*. Here he must resume all his military Ardour; a noble Rage must sparkle in his Face, and his very Smiles must be terrible.

2. If *Writers* and *Speakers* desire to affect their *Readers* and *Hearers*; they must not only appear to be concerned, but must really be so.

When a Man is vehemently moved with the *Passion* which he would inspire other People with, he speaketh with Spirit and Energy; and will naturally break out into strong *Figures*, and all the suitable and moving Expressions of an undissembled Eloquence. Unlearned People, in Grief, Anger, Joy, &c. utter their *Passion* with more Vehemence and Fluency, than the most learned, who are not heartily interested in the Matter, nor thoroughly warmed with the *Passion* which they describe. What the Speaker is, for the most part the Audience will be: If he be zealously concerned, they will be attentive; if he be indifferent, they will be perfectly careless and cold. Fire kindles Fire; Life and Heat in the Speaker, enliven and inspirit the Reader. As we see by common Experience, that one very gay and pleasant Person propagates his chearful Humour where-ever he cometh; and giveth a Vivacity to a whole Company. So on the contrary, a sour and sullen Wretch damps the Liveliness of all about him, and infects them with his own melancholy and gloomy Temper.

3. *Figures* are highly serviceable to clear difficult Truths; to make a Style pleasant and pathetical; and to awaken and fix Attention.

§. 3. I shall now only mention some of the Directions which are given by our great *Masters* for the prudent and proper Use of *Figures*.

1. Let your Discourse always be founded upon Nature and Sense, supported with strong Reason and Proof; and then add the Ornaments and Heightening of *Figures*. A Man of clear Understanding will despise the Flourish of *Figures* without Sense; and Pomp of Words, that wants Truth and Substance of Things. The regular Way is to inform the *Judgment*, and then to raise the *Passions*. When your *Hearer* is satisfied with your Argument, he is then at leisure to indulge his *Passions*; and your Eloquence and pathetical Address will scarce fail to have Power and Prevalence over him.

2. Be sparing in the Use of *Figures*. A *Passion* described in a Multitude of Words, and carried on to a disproportionate Length, fails of the End proposed, and tires instead of pleasing. Contract your Force into a moderate Compass; and be
ner-

nervous rather than copious: But if at any time there be Occasion for you to indulge a Copiousness of Style, beware it does not run into Looseness and Luxuriance.

3. *Figures* must not be over-adorned, nor affectedly laboured, and ranged into nice and scrupulous Periods. By Affectation and Shew of Art, the *Orator* betrays and exposes himself; and it is apparent, that he is rather ambitious to set off his Parts and Wit, than to express his sincere Concern and *Passion*. His Hearer will despise him as a Trifler, and hate his Hypocrisy, who attempts to delude him with false Reasoning; and persuade him to the Belief, of what he himself does not believe. Therefore he will stand upon his Guard against a Man, whom he suspects to have Designs upon him; and who proposes to triumph over his Weakness, Sprightliness of Thought and Sublimity of Sense most naturally produce vigorous and transporting *Figures*; and most beautifully conceal the Art, which must be used in cloathing them in suitable Expressions. The Thought is so bright, and the Turn of the Period so easy, that the *Hearer* is not aware of their *Contrivance*, and therefore is more effectually influenced by their *Force*.

C H A P. IV.

Of the chief and most moving FIGURES of Speech.

§. 1. **E**Xclamation is a Figure that expresses the Breaking out and Vehemence of any *Passion*.

*O unexpected Stroke, worse than of Death!
Must I thus leave thee, Paradise? Thus leave
Thee, native Soil; these happy Walks and Shades
Fit Haunt of Gods? **

Some *Figures* are the proper *Language* of some particular *Passions*; but this expresses them all. It is the Voice of *Nature* when she is in Concern and Transport. The *Passion* of *Andromache*, upon the News of her *Son's* being sentenced to be thrown from a Precipice and dashed in pieces, and that of *Hecuba*

* Milton's *Par. Lost*, B. II. v. 268, &c.

Hecuba upon the View of his mangled Body, are as masterly Touches as any in *Euripides** : On that Occasion the *tragic Muse* put on her Robe of deepest Mourning, and deplored the untimely and cruel Fate of the *Royal Innocent* in the tenderest and most melting Strains of Sorrow.

§. 2. Doubt expresses the Debate of the Mind with itself upon a pressing Difficulty. A Man in a severe Strait and Perplexity first takes up one Resolution, and then lays it aside ; after thinks another Method more convenient, and then changes again. He is tossed to and fro with strong Tides of *Passion* ; and at last, after terrible Struggles, scarce fixes upon a final Determination. Thus *Dido* upon the Departure of her *Lover*.

*What shall I do ? What Succour can I find ?
Become a Suppliant to Hiarba's Pride ?
And take my Turn to court and be deny'd ?
Shall I with this ungrateful Trojan go ?
Forsake an Empire, and attend a Foe ?
Then shall I seek alone the churlish Crew ;
Or with my Fleet their flying Sails pursue ?
Rather with Steel thy guilty Breast invade,
And take the Fortune thou thyself hast made †.*

This Figure keeps us in eager Attention, and moves all our Tendernefs and Compassion for the unhappy Sufferer.

§. 3. Correction is a Figure, whereby a Man earnestly retracts and recalls what he had said or resolved.

—————First and last
*On me, me only, as the Source and Spring
Of all Corruption, all the Blame lights due :
So might the Wrath ! Fond Wish ! could'st thou support
That Burthen, heavier than the Earth to bear ;
Than all the World much heavier ‡ ?*

When what an *Author* hath said appears too much, he abates it by correcting himself, and using some lessening Expression.

* Troades, 735, &c. 1167, &c.

† Dryd. Virg. *Æn.* iv.

‡ Adam in Milt. Par. Lost, x. 831, &c.

pression: "What is it then can give Men the Heart and
 " Courage, — but I recal that Word, because it is not true
 " Courage, but Fool-hardiness, to outbrave the Judgments
 " of God*?" When what has been said appears too little,
 he strengthens the Expression, and enlarges the Thought.
 "This was a great Trouble to me, but *that* much more,
 " that before my Face they thus entertained, caressed, and
 " kissed my Enemy: My Enemy did I say? Nay, the Ene-
 " my of the Laws, the Courts of Justice, of Peace, his
 Country, and all good Men†". An *Author* thus correcting
 and checking himself, prevents Cavils and Objections; and
 by the unexpected Quickness of the Recollection and Turn
 pleasingly surprizes the *Reader*, and all of a sudden fires him
 with his own *Passion*.

§. 4. Suppression is a Figure whereby a Person in Rage, or
 other Disturbance of Mind, speaks not out all he means, but sud-
 denly breaks off his Discourse.

The Gentleman in *Terence*, extremely incensed against his
 Adversary, only accosts him with this abrupt Saying, *Thou of*
all:—The Excess of his Indignation and Rage choaked the
 Passage of his Voice, and would not suffer him to utter the
 rest: But in these Cases, though the Discourse is not complete,
 the Meaning is readily understood; and the Evidence of the
 Thought easily supplies the Defect of Words.

Suppression sometimes proceeds from Modesty, and Fear of
 uttering any Word of ill and offensive Sound.

§. 5. Omission is, when an Author pretends that he conceals
 and omits what he declares. "I do not mention my Adver-
 " sary's scandalous Gluttony and Drunkenness: I take no
 " notice of his brutal Lusts; I say not a Syllable of his Trea-
 " chery, Malice, and Cruelty." In eager *Passion* and Con-
 tests, variety of Arguments crowd into a Man's Thoughts;
 but he is so moved and disturbed, that he cannot regularly
 enlarge upon them. Besides, he has some Fear, that if he
 should say all his Indignation would dictate, he might trespass
 upon the Patience of his *Hearers*; therefore he only gives
 shorter Hints, and pretends that Time and Reverence for
 them will not allow him to be more copious and express.
 This Figure is serviceable to an *Orator* in proposing his weak-
 er Arguments; which yet he knows lie more level to the Ca-
 pacities of some Part of his *Audience*; which he desires to have
 an

* Tillotson.

† Cicero.

an Interest in. Therefore he does not quite omit them, because they may make Impressions on those People to his Advantage: And yet he mentions them with an Air of Modesty and Caution; lest he should disgust another part of his Audience, to whom they do not appear of equal Force and Conviction.

§. 6. Address or Apostrophe is, when in a vehement Commotion a Man turns himself on all Sides, and applies to the Living and Dead, to Angels and Men, to Rocks, Groves, and Rivers.

*O Woods, O Fountains, Hillocks, Dales and Bowers,
With other Echo late I taught your Shades
To answer, and resound far other Song*.*

When the Passion is violent, it must break out and discharge itself. By this Figure the Person moved desires to interest universal Nature in his Cause; and appeals to all the Creation for the Justness of his Transport. Adam's Morning Hymn in Milton† is a Chain and Continuation of the most beautiful and charming Apostrophes.

When the Poets address a Muse or some divine Power to assist and direct them, this Kind of Apostrophe or poetical Prayer is called Invocation. By which they gain Esteem both to their Persons and Poems: They are looked upon as favoured, and their Poems as inspired; by Heaven. In the Progress of their Poems they often repeat these pious Addresses; especially when a Difficulty arises that surmounts human Power; or a Secret is to be revealed that could not be found out by human Sagacity.

A Species of this Figure I take Communication to be; when the Speaker applies to his Judges and Hearers, and entreats their Opinion upon the Question in debate. By this a Man declares his hearty and unfeigned Concern for his Cause; and pays Deference and Honour to those he addresses. They are pleased with his Modesty and Submission, and so inclined to hear and judge with Favour. There is a sort of Communication something different from this, when a Person excuses his Conduct, gives Reasons for it, and appeals to those about him, whether they are not satisfactory.

*Let envious Jealousy, and canker'd Spite,
Produce my Actions to severest Light,
And tax my open Day, or secret Night,*

}

Did

* Adam in Milt. Par. Lost, x, 860, &c.

† Par. Lost, v. ver. 153, &c.

*Did e'er my Tongue speak my unguarded Heart
 The least inclin'd to play the Wanton's Part?
 Did e'er my Eye one inward Thought reveal,
 Which Angels might not hear, and Virgins tell?
 And hast thou in my Conduct, Henry, known
 One Fault but that which I must ever own,
 That I, of all Mankind, have lov'd but thee alone?*

}
 PRIOR.

§. 7. Suspension begins and carries on a Period or Discourse in such a Manner as pleases the Reader all along; and keeps him in Expectation of some considerable thing in the Conclusion. With what infinite Sweetness does Eve carry on, with what grateful Surprise close up that rapturous Speech to Adam!

*Sweet is the Breath of Morn, her Rising sweet,
 With Charm of earliest Birds; pleasant the Sun,
 When first on this delightful Land he spreads
 His orient Beams on Herb, Tree, Fruit, and Flower,
 Glitt'ring with Dew: fragrant the fertile Earth
 After soft Showers: and sweet the coming on
 Of grateful Evening mild: then, silent Night,
 With this her solemn Bird, and this fair Moon,
 And these the Gems of Heaven, her starry Train.
 But neither Breath of Morn when she ascends
 With Charm of earliest Birds, nor rising Sun
 In this delightful Land, nor Herb, Fruit, Flower,
 Glitt'ring with Dew, nor Fragrance after Showers,
 Nor grateful Evening mild, nor silent Night
 With this her solemn Bird, nor Walk by Moon,
 Nor glitt'ring Star-light — without thee is sweet*.*

This beautiful Figure makes People attentive; and when it is perfect, as here, amply rewards the closest Attention. Great Care must be taken that the Expectation which is raised be not disappointed: For nothing is more vain and contemptible than to promise much and perform little; to usher in an errant Trifle with the Formality of Preface and solemn Preparation.

§. 8. Interrogation is, when the Writer or Orator raiseth Questions, and returneth Answers; not as if he was in a Speech or continued Discourse, but in Dialogue or Conference with his Reader, Auditor, or Adversary.

“ Tell

* Milt. Par. Left, iv. ver. 641, &c.

“ Tell me, will you go about and ask one another, *What News?* What can be more astonishing News than this, that the *Man of Macedon* maketh War upon the *Athenians*, and disposes the Affairs of *Greece*? *Is Philip dead?* No; *but he is sick.* What signifies it to you whether he be dead or alive? For if any thing happen to this *Philip*, you’ll immediately raise up *another.*” || All this delivered without *Interrogation* had been faint and ineffectual; but the Suddenness and Fervor of Question and Answer imitates the Transport of *Passion*; makes the Discourse to sound with Probability, and to be heard with Attention. What is said after such a warm and eager Manner doth not seem the Effect of Study and Premeditation, but the natural Result and Effusion of a Man’s unfeigned Concern. The *Orator* concealeth his Art and Design, and so gains the Esteem of the *Audience* for his Sincerity and Heartiness; they lie open to him, and are carried along with the Torrent of his *Passion*, and resistless Eloquence. Scarce any *Passion* can be named but may be put into the Form of *Interrogation*, and may appear with Beauty and Advantage in it.

Expostulation is nearly related to this vigorous and pressing Figure: Whereby the injured Person urges the Offender with all the proper Questions he thinks can be proposed, and pleads with him from all the Topics of Reason; that he may convince him of his Injustice, and make him ashamed of his Folly and Ingratitude; that he may beat him off his Excuses and Pleas of Abatement, that he may reduce him to an ingenuous Promise and steady Resolution for the future to observe his Duty.

“ For what have you left unattempted, what have you esteemed sacred these late Days? What Name shall I bestow on this Assembly? Shall I call you Soldiers? Who have besieged your *General* and *Emperor’s Son* with Trenches and Arms? *Citizens?* who so contemptuously insult the Authority of the *Senate?* *

§. 9. Prevention is, when an Author starts an Objection, which he foresees may be made against any thing he affirms, desires, or advises to; and gives an Answer to it.

What

|| Demosthenes quoted by Longinus.

* Germanicus in his noble Speech to his mutinous Soldiers, Tacit. Annal. i. 27, &c. See also Scipio’s noble Speech to the Mutineers at Sucro, Liv. Vol. 3. lib. 28. p. 360. Edit. Hearne.

*What then remains? Are we depriv'd of Will?
Must we not ask for fear of asking Ill?
Receive my Counsel, and securely move;
Intrust thy Fortune to the Pow'rs above.
Leave God to manage for thee, and to grant
What his unerring Wisdom sees thee want.**

This generally gets the *Author* the Reputation of Foresight and Care; of Diligence and a generous Assurance of the Reasonableness and Justice of his Cause. When he puts the Objections against himself in their full Force, it is plain that he does not fear the clearest Light, nor decline the strictest Examination. By it likewise some Advantage is gained over an Adversary: He is forestalled and prevented in his Exceptions; and either silenced, or obliged to a Repetition; which is not so grateful as the Mention of a thing fresh and untouched.

To this *Figure* may be referred *Premunition*, whereby the Speaker, especially in the Entrance and Beginning of his Discourse, cautiously guardeth himself against Prejudice and Misapprehension; That he may neither lessen his Interest with his Friends, nor enflame the Malice, and increase the Power of those who watch to do him Mischief.

§. 10. Concession freely allows something that yet might bear Dispute, to obtain something that a Man would have granted to him, and which he thinks cannot fairly be denied.

This *Figure* is sometimes favourable in the Beginning, but severe and cutting in the Close; as *Tully* upon the *Greeks*.—"I allow the *Greeks* Learning, and Skill in many Sciences; " Sharpness of Wit, and Fluency of Tongue; and if you " praise them for any other Excellencies, I shall not much " contradict you: but that *Nation* was never eminent for " Tenderness of Conscience, and regard to Faith and Truth." Sometimes the first Parts are fretting and severe, but the Conclusion healing.—"I am, Sir, I own, a Pimp, the common " Bane of Youth, a perjured Villain, a very Pest: but I never did you any Injury." † The Shew of Candour and Veracity a Man makes by this *Figure* in frankly granting so much, removes from him the Suspicion of Partiality, and gives him more Credit and Authority in what he denies.

Another

* Dryd. Juv. Sat. x. ver. 346, &c.

† Sannio to *Æschinus* in Terence *Adelphi*, 2, 1.

Another Sort of Concession is, when fearing we cannot obtain all we desire, we give up one Part to carry the rest. When Dido despairs of prevailing with Æneas to settle with her at Carthage, she only intreats he would stay a little longer, to allow her some time to assuage her Grief, and prepare to bear his Departure.

*Tell my perfidious Lover, I implore
The Name of Wedlock, he disclaims, no more :
No more his purpos'd Voyage I detain
From beauteous Latium, and his destin'd Reign.
For some small Interval of Time I move,
Some short, short Season to subdue my Love,
Till reconcil'd to this unhappy State,
I grow at last familiar with my Fate ;
This Favour if he grant, my Death shall please
His cruel Soul, and set us both at Ease.**

It is by this *Figure* that oppressed People in the Extremity of their Indignation provoke their Enemies to do them all the Mischief they can, and proceed still to farther Degrees of Barbarity; that such lively Representations of their Injustice and Cruelty may strike them with Horror and Shame, and dispose them to relent. The Complaints and Upbraidings of jarring Friends and Lovers are most emphatically expressed in this *Figure*: The Design of which is to give the guilty Person a deep Sense of his Unkindness, and to kindle all the old Passion and Tendernefs.

*Proceed, inhuman Parent, in thy Scorn,
Root out my Trees, with Blights destroy my Corn ;
My Vineyards ruin, and my Sheepfolds burn :
Let loose thy Rage, let all thy Spite be shown :
Since thus thy Hate pursues the Praises of thy Son. †*

To this *Figure* may be referred that eloquent *Insinuation*, whereby the *Orator*, after he has used all his Arguments to persuade his Hearers, as it were once more sets them at Liberty, and leaves them to their own Election; it being the Nature of Man to stick more stedfastly to what is not violently imposed, but is his own free and deliberate Choice. “ If it seem evil
“ unto you to serve the Lord, chuse you this Day whom you
“ will

Z 2

* Pitt's Virg. Æn. iv.

† Dryd. Virg. G. iv. 329, &c.

“ will serve *.” When the great *Joshua* had, under *God*, in the most astonishing Manner, conquered the People of *Canaan*, and conducted the *Israelites* into their Land; he exhorts them to a steady Adherence to the Worship of the true *God*, who had so visibly appeared for them; and made them so gloriously triumph over their Enemies. In the Conclusion of his Speech, well knowing the Advantage and Merits of his Cause, and that he might safely appeal to their Conscience and Experience for the Truth of what he said, he leaves them to their own Liberty and Choice. As if that brave Man had said, My Friends and Countrymen! if I should enlarge on a Matter so plain, it might seem a Distrust upon both your Understanding and Ingenuity. I leave all to you, not in the least suspecting that you can resist such Arguments as cannot fail to work upon any one, who hath either Reason or Gratitude.

§. 11. Repetition is a Figure which gratefully and emphatically repeateth either the same Word, or the same Sense in different Words. Care is to be taken that we run not into insipid Tautologies, nor affect a trifling Sound and Chime of insignificant Words. All Turns and Repetitions are so, that do not contribute to the Strength and Lustre of the Discourse; or at least one of them. The Nature and Design of this Figure is to make deep Impressions on those we address. It expresseth Anger and Indignation; full Assurance of what we affirm, and vehement Concern for what we have espoused.

The most charming Repetitions are those, whereby the principal Words in a Sentence, either the same in Sound or Signification, are repeated with such Advantage and Improvement, as raiseth a new Thought, or giveth a musical Cadence and Harmony to the Period. These in *English* are called fine Turns, and are either upon the Words or the Thought, or both. A dextrous Turn upon Words is pretty; the Turn upon the Thought substantial; but the Consummation and Crown of all is, when both the Sound of the Words is grateful, and their Meaning comprehensive; when both the Reason and the Ear are entertained with a noble Thought vigorously expressed, and beautifully finished. That in Mr. *Prior's Henry and Emma* is a very agreeable Turn.

*Are there not Poisons, Wracks, and Flames, and Swords,
That Emma thus must die by Henry's Words?
Yet what cou'd Swords, or Poisons, Wracks, or Flame,
But mangle and disjoint this brittle Frame?
More fatal Henry's Words: They murder Emma's Fame.†*

Strong

* Tillotson on *Joshua* xxiv. 15. *Serm.* 27. p. 308.

† *Prior's Poems*, p. 192.

Strong and vehement *Passions* will not admit *Turns* upon Words; nor ought they to have Place in *Heroic Poems*, or in grave Exhortations, and solemn Discourses of *Morality*. To this *Figure*, which hath great Variety and many Branches, may be referred the using of many Words of the same Signification to express one important Thing. When a Man is full of his Subject, and eager to communicate his Thoughts with Vigour, he is not satisfied with one Expression, though never so strong; but useth all the significant Variety he can recollect. So *Tully* for *Milo**, “The Assassins was baffled, Force repelled by Force, or rather Boldness overcome by Bravery. If Reason prescribes this to the Learned, and Necessity to *Barbarians*, Custom to Nations, and Nature itself to brute Beasts, always to beat off all manner of Violence, by all possible Ways from their Body, from their Head, from their Life; you cannot judge this to be a criminal and wicked Action, but at the same time you must judge that all Persons, who fall amongst Robbers and Bravoes, must either perish by their Weapons, or your Sentence.” An *Orator* in the Heat of his Engagement, in the Vehemence of his Indignation against an insolent and unreasonable Adversary, and his earnest Concern for the Preservation of a dear Friend in Danger, exerts the utmost Power of his Eloquence, redoubles his Strokes, and eagerly pushes on all his Advantages.

§. 12. *Periphrasis or Circumlocution uses more, and sometimes less, plain Words to avoid some Inconvenience and ill Effect, which would proceed from expressing a thing in fewer and plainer Words.*

When *Tully* † could not deny the Death of *Clodius*, and was defending *Milo* charged with his Murder, he says, *Milo's* Servants, without the Command, Knowledge, or Presence of their Master, *did what every Master would expect his Servants should do in the like Case*. He avoids the Word *killed* or *stabbed*, for fear of offending the *People*. This Method of treating a Subject gives the *Audience* a good Opinion of the Prudence and Modesty of the *Pleader*: One unguarded and distasteful Word, hath sometimes lost the Speaker the Favour of the *Audience* before well inclined to him; and ruined a promising Cause.

Z 3

Very

* *Select. Orat. in usum Del.* Lond. 1706. p. 16. §. 7.

† *Orat. pro Mil.* §. 6. p. 316.

Very often *Circumlocution* is used, not merely out of Prudence or Necessity to conceal a Secret, or cover an Indecency; but for Variety and Ornament, to give Pomp and Dignity to our Expressions, to enrich a Discourse with new Thoughts, and to multiply the Graces of a *Description*.

*The Night's bright Empress in her golden Car,
Darting full Glories from her lovely Face,
Kindles fresh Beauties in the Eye of Hesper.*

§. 13. Amplification is, when every chief Expression in a Period addeth Strength and Advantage to what went before; and so the Sense all along heightens, until the Period be vigorously and agreeably closed.

“ 'Tis pleasant to be virtuous and good, because that is to
“ excel many others: 'Tis pleasant to grow better, because
“ that is to excel ourselves: Nay 'tis pleasant even to mortify and subdue our Lusts, because that is Victory: 'Tis
“ pleasant to command our Appeties and Passions, and to
“ keep them in due Order, within the Bounds of Reason and
“ Religion, because this is Empire*. When an *Author* thus improveth upon us in his Discourse, we are extremely pleased and attentive while he continueth it; and perfectly satisfied when he concludeth. We are edified and charmed with the Instruction of one, whom we find to be complete Master of his Subject. What Reputation must it be to the *Writer*, what Pleasure to the *Reader*, when one sayeth every thing in the best manner it can be said; and the other is entertained with every thing that can be desired? But it is the utmost Reproach to an *Author*, and a most intolerable Disappointment to the *Reader*, when the one flags and falters every Step; and so the other is fatigued and mortified, with a continual Series of heavy and lifeless Periods. There are various Ways of contriving and forming this *Figure*, which have great Force and Elegance; though perhaps they cannot nicely be adapted to every Part of the *Definition*. I shall name three very lively Ways of expressing an *Amplification*.

I. We amplify or raise a Discourse by selecting a Number of the most emphatical and strong Words of the Language we use; every one of which add something new to the Sentence; and all joined heighten it to the utmost Degree

* *Archbishop Tillotson, Sermon, 12. p. 138.*

gree of Perfection. That Passage in *Terence* * is upon this Account universally admired.

*Hæc verba meherculè una falsa lacrymula,
Quam oculos terendo miserè vix vi expresserit,
Restinguet*——

2. This *Figure* is sometimes expressed by way of Comparison or Apposition — “ When that great Man *P. Scipio*, “ though but a private Person, killed *Tiberius Gracchus*, “ making some small Innovation and Disturbance in the “ State; shall we who are *Consuls* bear *Catiline*, who is “ endeavouring and plotting to lay the *World* waste with Fire “ and Sword † ?

3. A Discourse is very happily and beautifully heightened by way of Argument or rational Inference. *Quintilian* ‡ excellently observeth, that *Homer* giveth us a very exalted Idea of *Helen's* sovereign Charms, when he introduceth *Priam's* grave Counsellors owning, that it was not to be complained of or resented, that the *Trojans* and *Greeks* had sustained the Calamities of a long and cruel War for *such a Woman*; and makes the King himself place her by him, call her, Dear Child, and treat her with all possible Tenderness and Respect. Must not every judicious *Reader* infer that her Beauty must be incomparable, which was admired and praised to such a Degree by Men cool and unpassionate, of mature Wisdom and great Age, who had been deep Sufferers by it? Must not that Face be superlatively lovely, and those Eyes sparkle with restless Lustre, that could be viewed with Pleasure and Veneration by that miserable *Prince*; though they had kindled the Flames of War in his Country, and blasted the Prosperity and all the Hopes of his late flourishing Family?

To this we may refer *Climax* or *Gradation*. — Which is, when the Word or Expression which ends the first Member of a Period, begins the second, and so on; so that every Member will make a distinct Sentence, taking its Rise from the next foregoing, until the Argument and Period be beautifully finished. Or in the Terms of the Schools. It is when the Word or Expression, which was Predicate in the first Member of a Period, is Subject in the second, and so on, until the Argument and Period be brought to a noble Conclusion. This *Figure*, when natural and vigorous, furnishes

Z 4

* *Eunuch*. l. i. v. 22, &c.

† Tully against *Catiline*.

‡ *Institut*. lib. viii. cap. 4. p. 405.

furnishes the Mind with variety of *Ideas*, and accustoms it to Attention and close Thinking. The Art and Contexture of a *Gradation* often appeareth plain, and lieth in too open View; therefore Care must be taken that the *Gradations* we use be unforced, and abound with good Sense; be significant and dextrously turned. I am pleased with that in Dr. Tillotson*.

“ After we have practised good Actions a while, they become easy; and when they are easy, we begin to take
 “ Pleasure in them; and when they please us, we do them
 “ frequently; and by Frequency of Acts a Thing grows
 “ into a Habit; and a confirmed Habit is a second kind of
 “ Nature; and so far as any thing is natural, so far it is necessary, and we can hardly do otherwise: nay, we do it
 “ many times when we do not think of it.”

§. 14. *Omission of Copulative*, is when the *Conjunctions* or *little Particles* that connect Words together are left out, to represent *Haste*, or *Eagerness of Passion*.

When *Dido*, in the Violence of her Rage and Resentment for the abrupt Departure of *Aeneas*, chargeth her People to arm themselves and pursue the *Trojan Fleet*.

*Haste, haul my Gallies out, pursue the Foe,
 Bring flaming Brands, set sail, impetuous row†.*

The Members of the *Period* are loose and unconnected; which most naturally paints the Hurry and Distraction of her Thoughts. The *Conjunctions* put between the Words would have cramped and fettered the *Period*, so that it would have moved slow and unwieldy, and have been far from a Representation of the raging *Queen's* Disturbance of Mind, and Vehemence of *Passion*.

Sallust ‡ excellently and very naturally represents the Rout and precipitate Flight of the *Moors* in these Words—*Tum spectaculum horrible in campis patentibus: Sequi, fugere, occidi, capi.*

The contrary to the former—*Multitude of Copulatives* is when the *little Particles* are properly put in before every principal Word in the *Period*.

Livy, giving an Account how the Pleasures and Luxury of *Capua* corrupted and softened the Army of *Annibal*, amongst others has this beautiful Passage——For Sleep, and Wine,
 “ and

* Serm. x. p. 111.

† Æn. iv.

‡ Bell. Jugurth. p. 106. Edit. Mattaire.

“ and Feasts, and Strumpets, and Bagnios, and Rest, that
 “ through Custom grow every Day more bewitching, had so
 “ weakened both their Bodies and their Minds, that the Re-
 “ putation of their past Victories protected them more than
 “ their present Strength*.” This *Figure*, when aptly and
 judiciously used, maketh a Discourse strong and solemn, fixeth
 an Emphasis upon every Word, and pointeth it out as worthy
 of Observation.

§. 15. *Opposition is a Figure whereby things very different or contrary are compared and placed near, that they may set off each other.* White placed near Black shineth brighter: Innocence compared with Guilt appeareth with double Charms and Loveliness.

The Poets, Historians, and Orators improve their Subject, and much heighten the Pleasure of their Reader by the beautiful Opposition of their Characters and Descriptions.

Tacitus † describes the excessive Dalliances and frantic Revels of the Empress *Messalina* with *Silius* a little before their Death, in wonderful Pomp and Gayety of Expression; that the Reader may be the more surprized and astonished at the Suddenness and terrible Circumstances of her Fall. The Poet ‡ in his fine Description of *Dido's* Despair the Night before her Death, representeth all the Creation enjoying profound Tranquillity and sweet Rest, to render that miserable Queen's Disquietudes more moving. She was deprived of the common Privilege indulged to the poorest and most despicable Creatures; Sleep fled from her Eyes, and Quiet was banished from her Breast.

In *Virgil's* second *Georgic* there is a very agreeable Contrast and Opposition in that fine *Comparison* between the Court and Country. The Pomp and Hurry of State, and the Freedom and pure Pleasures of Retirement and Agriculture. Upon a full Enumeration of the several Conveniencies and Enjoyments of both Ways of living, what Advantage and Over-balance does the Poet give to the latter! The very Manner of his Expression, and Turn of his Poetry, are with great Judgment and Dexterity varied, and made suitable to his different Subjects. The Description of the Pride and Stateliness of the Great is drawn to the Life in a pompous Run of Verse, and variety of very bold Tropes.

—In—

* *Liv. Hist.* 3 Vol. Edit. Hearne, lib. xxiii. p. 27.

† *Annal.* xi. p. 252.

‡ *Virg. Æn.* iv. v. 522.

—*Ingentem foribus domus alta superbis,
 Mane salutantum totis vomit ædibus undam;
 —Varios inhiant pulchrâ testudine postes,
 Illusasque auro vestes——**

But you have the Innocence and Plainness, the Sweetness and undisturbed Quiet of the Country, naturally represented in proper Words, in plain and easy Expression, and in the smoothest and sweetest Numbers.

*At secura quies, & nescia fallere vita,
 Dives opum variarum, at latis otia fundis,
 Spelunca, vivique lacus; at frigida Tempe,
 Mugitusque boum, mollesq; sub arbore somni
 Non absunt——†.*

§. 16. Comparison beautifully sets off and illustrates one thing by resembling and comparing it to another, to which it bears a manifest Relation and Resemblance.

—*She never told her Love,
 But let Concealment, like a Worm i'th' Bud,
 Feed on her Damask Cheek: she pin'd in Thought,
 And sate, like Patience on a Monument,
 Smiling at Grief.* SHAKESPEAR.

The Poet wonderfully praises the Bravery of his Hero, with perfect Serenity and Presence of Mind, giving Orders of Battle in the Hurry and Heat of the bloody Action, when he compareth him to an Angel riding upon the Wings of the Wind, and directing a Storm where to pour out its Fury.

*So when an Angel by divine Command
 With rising Tempests shakes a guilty Land,
 (Such as of late o'er pale Britannia past)
 Calm and serene he drives the furious Blast;
 And glad th' Almighty's Orders to perform,
 Rides in the Whirlwind, and directs the Storm †.*

Comparisons mightily strengthen and beautify a Discourse; for some Time take off the Reader from the principal Subject, and start new and agreeable Images to divert and entertain him, that he may return to it with fresh Pleasure and Eagerness. In Comparisons these things are to be observed.

I. The

* Georg. ii. v. 461, &c.

† Ib. v. 467.

‡ Mr. Addison's Campaign.

1. The chief and essential Parts of the *Comparison* must bear an exact and true Proportion. Some small Disagreement in a less considerable Circumstance will not spoil the Grace, or take away the Strength of the *Figure*. Though the greater Agreement and exacter Parallel there is in all Particulars, the more lively the *Figure* is. And therefore, generally speaking, *Comparisons* ought to be short. In running into minute Circumstances, besides the Tedioufness, there is Danger of discovering some unagreeable Disproportion.

2. *Comparisons* need not always be drawn from very noble and lofty Subjects. Those taken from meaner things are significant and agreeable, if they be set off in noble Words, if they give clear Notions, and paint in strong and fine Colours the Thing we intend to represent by them. In great Subjects, *Comparisons* from lesser Things relieve and refresh the Mind; as when *Shakespeare* illustrates the Government of a Kingdom, by comparing it with that of Bees.

———So work the Honey Bees;
Creatures that, by a Rule in Nature, teach
The Art of Order to a peopled Kingdom.
They have a King, and Officers of Sort;
Where some, like Magistrates, correct at Home;
Others, like Merchants, venture Trade abroad;
Others, like Soldiers armed in their Stings,
Make boot upon the Summer's Velvet Buds,
Which they with merry March bring Home
To the Tent-Royal of their Emperor:
Who, busy'd in his Majesty, surveys
The singing Mason building Roofs of Gold,
The civil Citizens kneading up the Honey,
The poor mechanic Porters crowding in
Their heavy Burthens at his narrow Gate,
The sad-ey'd Justice, with his surly Hum,
Delivering o'er to Execution pale
The lazy yawning Drone.

And common Subjects may be heightened and improved by strong and sublime *Comparisons*: as when the same Author compares the Restoration of a lawful King, to the Rising of the Sun, after a dark Night.

———Know'st thou not,
That when the searching Eye of Heaven is hid
Behind the Globe, and lights the lower World;

Then

*Then Thieves and Robbers range Abroad unseen,
In Murders, and in Outrage bloody here.
But when from under this terrestrial Ball,
He fires the proud Tops of the Eastern Pines,
And darts his Light thro' every guilty Hole;
Then Murders, Treasons, and detested Sins,
The Cloak of Night being pluck'd from off their Backs,
Stand bare and naked, trembling at themselves.
So when this Thief, this Trator, Bolingbroke,
Who all this While hath revell'd in the Night,
Whilst we were wand'ring with the Antipodes,
Shall see us rising in our Throne, the East;
His Treasons will sit blushing in his Face,
Not able to endure the Sight of Day,
But, self-affrighted, tremble at his Sin.*

For more Examples of both Kinds, I refer you to some beautiful Passages marked below *.

Those also are very strong and glowing Comparisons, where the noblest Beings of the natural and moral World, where Angels, good or bad, are compared to the Luminaries of Heaven. How sublime is Milton in his Comparison of Lucifer's diminished Splendor, and faded Beauties, to the Sun overclouded or eclips'd !

———His Form had yet not lost
All its original Brightness, nor appear'd
Less than Archangel ruin'd, and th' Excess
Of Glory obscur'd: As when the Sun new risen
Looks through the horizontal misty Air
Shorn of his Beams, or from behind the Moon
In dim Eclipse disastrous Twilight sheds
On half the Nations, and with Fear of Change
Perplexes Monarchs. Darkned so, yet shone
Above them all th' Archangel †.

§. 17. Lively Description is such a strong and beautiful Representation of a Thing, as gives the Reader a distinct View and satisfactory Notion of it.

How animated and beautiful is *Shakespear's* Description of the Queen of Fairies, and her Power of causing Dreams?

She

* Hom. *Il.* iv. 130, 131. Milton's *Par. Lost*, i. 768, &c. Virg. *Geor.* ii. 279, &c.

† *Par. Lost*, i. 591, &c.

*She is the Fancy's Midwife, and she comes
 In Size no bigger than an Agate-stone
 On the fore Finger of an Alderman ;
 Drawn with a Team of little Atomies,
 Athwart Mens' Noses as they lie asleep.
 Her Waggon Spokes made of long Spinner's Legs ;
 The Cover, of the Wings of Grasshoppers ;
 The Traces, of the smallest Spider's Web ;
 The Collars, of the Moonshine's watry Beams ;
 Her Whip, of Cricket's bone ; the Lash, of Film ;
 Her Waggoner, a small grey-coated Gnat,
 Not half so big as a round little Worm,
 Prick'd from the lazy Finger of a Maid ;
 Her Chariot is an empty Hazzle-nut,
 Made by the Joiner Squirrel, or old Grub,
 Time out of mind the Fairies Coachmakers,
 And in this State she gallops, Night by Night,
 Through Lovers Brains, and then they dream of Love ;
 On Courtiers Knees, that dream on Curt'sies strait ;
 O'er Lawyers Fingers, who strait dream on Fees ;
 O'er Ladies Lips, who strait on Kisses dream ;
 Which oft the angry Mab with Blisters plagues,
 Because their Breaths with Sweetmeats tainted are.
 Sometimes she gallops o'er a Courtier's Nose,
 And then dreams he of smelling out a Suit :
 And sometimes comes she with a Tythe-Pig's Tail,
 Tickling the Parson as he lies asleep ;
 Then dreams he of another Benefice.
 Sometimes she driveth o'er a Soldier's Neck,
 And then he dreams of cutting foreign Throats,
 Of Breaches, Ambuscadoes, Spanish Blades,
 Of Healths five Fathom deep ; and then anon
 Drums in his Ears, at which he starts and wakes ;
 And being thus frightened, swears a Prayer or two,
 And sleeps again.*

In *Descriptions* a judicious *Author* will omit low and vulgar Circumstances, and chiefly bestow his Pains to complete and beautify all the essential and masterly Strokes. It is the manner of little Versifiers to take every Hint that presents itself, and run out into long common Places. A Writer that would live and please, will cut off Superfluities, and reject the most pleasing Thoughts and florid Lines, which would come in abruptly, and quite foreign to his Subject. Many Things must

must be left to the Imagination of the *Reader*, and *seasonable Silence* hath its *Emphasis*. *Virgil* * tells his *Reader*, that *Eurydice* was killed by a Serpent lurking in a Bank, but says nothing more of that venomous Creature. A Poetaster would probably have spent as many Lines in a horrid *Description* of it, as compose that admirable *Poem*: But that *divine Poet* knew there was no Room for such Liberty here, his Design in this short and exquisite Piece being only to give a moving Pattern of true conjugal Affection, and to shew the rapturous Force which good *Music* and *Poetry* have over the most fierce and savage Tempers.

But he describes the two Serpents which destroyed *Laocoon* † and his Sons in such particular Circumstances, and paints the devouring Monsters in such strong and fruitful Colours, that they amaze and chill the *Reader*. Here his only Business was to raise Terror, and give his *Reader* a due Notion of the Displeasure of the *Gods* against *Troy*, which was so fixt and implacable, that they thus signally cut off an innocent Man and his Family, for giving his Countrymen Advice, which tended to the opposing of their severe Decree, and the Preservation of that devoted City. The *Description* of a *Person* is called a *Character*, in drawing which the true Proof of Art and Judgment is to hit a beautiful Likeness; and with a delicate Touch to give those Features and Colours which are peculiar to the *Person*, and distinguish him from the rest of Mankind. In every good and lively *Description* a Man must come to an Enumeration of the chief Particulars: For Generals are often obscure and faint; a judicious Account of Particulars sets every thing in full View, and makes a strong and lasting Impression upon the *Reader*.

§. 18. *Vision* or *Image* is a Representation of Things distant and unseen, in order to raise Wonder, Terror, or Compassion, made with so much Life and Emphasis, that as the Poet hath a full View of the whole Scene he describeth, so he makes the Reader see it in the same strong Light.

Or mad Orestes, when his Mother's Ghost
Full in his Face infernal Torches tost;
And shook her snaky Locks: He shuns the Sight,
Flies o'er the Stage surpriz'd with mortal Fright;
The Furies guard the Door, and intercept his Flight.†

} This

* Georg. iv. 457, &c.

† Æn. ii. 203, &c.

† Dryd. Virg. Æn. iv. 683, &c.

This noble *Image* raiseth Consternation and Terror: An Instance of a tender *Image* to move Pity we have in those soft and sweet Lines of *Spencer*.*

—Not one Word more she said;
But breaking off the End for want of Breath,
And sliding soft, as down to Sleep her laid,
And ended all her Woe in quiet Death.

The *Poet*, or *Orator*, upon these Occasions is so fully possessed of, and vehemently intent upon his Subject, that he is really transported with those *Passions* which he would inspire his *Readers* or *Hearers* with: And by that Strength and noble *Enthusiasm* of *Imagination*, he is happily qualified to captivate their *Affections*. A commanding *Genius* can impress his own *Images* upon those he addresseth; can move the inmost Springs of their Soul; and with a pleasing Power triumph over the whole Man.

3. 19. *Prosopopeia*, personifying, or raising Qualities or Things inanimate into Persons, has two Parts.

1. When good and bad Qualities, Accidents and Things inanimate are introduced in Discourse, and described as living and rational Beings. *Virtue* and *Pleasure* address young *Hercules* as two bright Ladies of opposite Parties: The one would fain induce him to decline the Toils of War, and indulge himself in Ease and Luxury: The other earnestly exhorteth him to shake off Sloth, and pursue true Fame and solid Glory. Take the Description of them from an elegant Poem which *Mr. Spence* has given us in his *Polymetis*.

The first, in native Dignity surpass'd;
Artless and unadorn'd, she pleas'd the more:
Health, o'er her Looks, a genuine Lustre cast;
A Vest, more white than new-fall'n Snow, she wore.
August she trod, yet modest was her Air;
Serene her Eye, yet darting heavenly Fire.
Still she drew near; and nearer still more fair,
More mild appear'd: yet such as might inspire
Pleasure corrected with an awful Fear;
Majestically sweet, and amiably severe.

The

* *Fairy Queen*, ii. 1. 56.

*The other Dame seem'd ev'n of fairer Hue ;
 But bold her Mien ; unguarded rov'd her Eye :
 And her flush'd Cheek confess'd at nearer View,
 The borrow'd Blushes of an artful Die.
 All soft and delicate, with airy Swim
 Lightly she danc'd along ; her Robe betray'd
 Thro' the clear Texture every tender Limb,
 Heightning the Charms it only seem'd to shade :
 And as it flow'd adown, so loose and thin,
 Her Stature show'd more tall, more snowy-white her Skin.*

And in the same Poem, how animated and striking is the Description of their different Effects and Consequences, by being put into the Mouth of *Virtue* as a Person, and address'd to *Vice* as a Person also !

*Vast Happiness enjoy thy gay Allies !
 A Youth of Follies ; an old Age of Cares :
 Young, yet enervate ; old, yet never wise ;
 Vice wastes their Vigour, and their Mind impairs.
 Vain, idle, delicate, in thoughtless Ease,
 Reserving Woes for Age, their Prime they spend ;
 All wretched, hopeless, in the evil Days
 With Sorrow to the Verge of Life they tend.
 Griev'd with the present ; of the past ashamed ;
 They live, and are despis'd : they die, nor more are nam'd.*

*But with the Gods, and godlike Men I dwell :
 Me, his supreme Delight, th'almighty Sire
 Regards well pleas'd : whatever Works excell,
 All, or divine or human, I inspire.
 Counsel with Strength, and Industry with Art,
 In Union meet conjoin'd, with me reside :
 My Dictates arm, instruct, and mend the Heart ;
 The surest Policy, the wisest Guide.
 With me true Friendship dwells : she deigns to bind
 Those generous Souls alone, whom I before have join'd.*

*Nor need my Friends the various costly Feast :
 Hunger to them th' Effects of Art supplies :
 Labour prepares their weary Limbs to rest ;
 Sweet is their Sleep : light, chearful, strong they rise.
 Thro' Health, thro' Joy, thro' Pleasure, and Renown,
 They tread my Paths ; and by a soft Descent,
 At length to Age all gently sinking down,
 Look back with Transport on a Life well-spent :*

*In which, no Hour flew unimprov'd away ;
In which, some generous Deed distinguish'd every Day.*

*And when, the destin'd Term at length compleat,
Their Ashes rest in Peace ; eternal Fame
Sounds wide their Praise : triumphant over Fate,
In sacred Song, for ever lives their Name.*

The Invention and Description of these *imaginary Persons*, if managed with Judgment, raiseth Admiration, and giveth Grace and Grandeur to a Discourse. The *Poets*, who were the *Divines* of ancient Ages, finding that every Part of the World was influenced by a superior intelligent *Power*, and every where observing bright and manifest Marks of Art and Wisdom, feigned a vast Number of *Deities*, to all which they assigned their peculiar Provinces. The *Rivers* had their *Guardian Gods* ; the *Fountains* their *Nymphs* ; *Flora* presided over the *Flowers*, *Pomona* over the *Fruits*, &c. The *Fable* was gayly decked up to amuse and please the People ; but the great *Moral* and *Truth*, that lay at the Bottom of the *Fiction*, was, that a wise and powerful and bounteous *Providence* over-ruled and preserved the Universe.

Some of the finest *Apostrophes*, and boldest *Metaphors* are founded upon the *Fiction of a Person*.

———Now gentle Gales
Fanning their odoriferous Wings dispense
Native Perfumes ; and whisper whence they stole
Those balmy Spoils——*.

2. The second Part of this lively *Figure*, is when we give a Voice to inanimate Things ; and make *Rocks*, *Woods*, *Rivers*, *Buildings*, &c. to express the *Passions* of rational Creatures.

As when the Walls and Pillars of a *Temple* are brought in trembling at, or inveighing against the daring Profanation of Blasphemy uttered, of Sacrilege or Debauchery committed within their hallowed Bounds.

*She foul blasphemous Speeches forth did cast,
And bitter Curses, horrible to tell ;
That ev'n the Temple wherein she was plac'd,
Did quake to hear, and nigh asunder brast †.*

Either

* Milton's *Par. Lost*, iv. 156, &c.

† Spencer's *Fairy Queen*, v. 11, 28.

Either *feigned Persons* are represented as uttering the *Re-sentments* of Mankind in exprefs *Terms*; or it is supposed they would cry out upon *Occasion*; or it is affirmed in general that they do utter their *Concern* and *Passion*, but the *Words* are not set down. Of the first Kind, which is the most moving and sprightly, is that *Representation* of *Tully**, wherein he introduceth *Rome* as a venerable *Matron*, the common Mother of all the *Romans*, in a *pathetical Speech* expostulating with *Catiline*, who then was engaged in a bloody and unnatural *Conspiracy* to destroy his native Country, and pressing him to depart and deliver her from her present terrible *Apprehensions* and *Danger*. There is an *Excess* of *Passion*, a Degree of *Enthusiasm* in this sublime *Figure*; and therefore it is dangerous and ridiculous to use it, but when the *Importance* and *Grandeur* of the Subject requireth such a noble *Ve-hemence*. A Man of Understanding will keep his boldest *Flights* within the *Bounds* of common *Sense*; and guide himself by the *Rules* of *Probability* and *Decorum* in his most adventurous *Sallies* of *Imagination*. It is very tender and moving when in *Pastorals* and *mourning Poems*, *Rivers*, *Groves*, and *Mountains* are brought in languishing for the *Absence*, or lamenting the *Loss* of some very valuable Person, that before frequented them and cheared them with his *Presence*.

No more the mounting Larks, while Daphne sing,
Shall listening in mid Air suspend their Wings;
No more the Nightingales repeat their Lays,
Or hush'd with Wonder, hearken from the Sprays;
No more the Streams their Murmurs shall forbear,
A sweeter Music than their own to hear;
But tell the Reeds, and tell the vocal Shore,
Fair Daphne's dead, and Music is no more!

Her Fate is whisper'd by the gentle Breeze,
And told in Sighs to all the trembling Trees;
The trembling Trees in every Plain and Wood,
Her Fate remurmur to the Silver Flood;
The Silver Flood, so lately calm, appears
Swell'd with new Passion, and o'erflows with Tears;
The Winds and Trees and Floods her Death deplore,
Daphne, our Grief! our Glory now no more!

POPE.

This

* Orat. i. in Catil. p. 86. in usum Del.

This *Figure* animates all Nature ; gratifies the Curiosity of Mankind with a constant Series and Succession of Wonders ; raises and creates new Worlds and Ranks of rational Creatures, to be Monuments of the *Poet's* Wit, to espouse his *Cause* and speak his *Passion*. To discern how much Force and Sprightliness this *Figure* gives to a Sentence or Expression, we need but first set down that Line,

*Aut conjurato descendens Dacus ab Istro ; **

And then after it thus,

Aut conjuratus descendens Dacus ab Istro ;

And so make a Comparison. In the *Plain* way it is not above the humble Style of *Phædrus* ; in the *Figurative* it rises up to the Loftiness and Majesty of *Virgil*.

§. 21. Change of Time is, when Things done and past are described as now doing and present. This Form of Expression places the Thing to be represented in a strong and prevalent Light before us, and makes us *Spectators* rather than *Hearers*.

*My Mother, with that curst Partaker of her Bed,
My Royal Father's Head in Pieces cleaves,
As sturdy Woodmen fell a stately Oak :
By Treason's Blow the Victor Hero falls
To Woman's Rage, and Coward's Guilt a Victim.
While thus the Lord of Greece expiring lies,
No Pity touches any Breast but mine. †*

Here the *Princess* presents you with a mournful Scene of *Agamemnon's* Murder, and gives you a View of the Horrors of that guilty Night and bloody Supper. She moves every generous Breast to sympathize with her ; to boil with Indignation against the treacherous and barbarous Murderers ; and bleed with Compassion for the Royal Sufferer.

§. 22. Change of Person has some Variety.—It is most commonly when the Writer on a sudden breaks off his Relation, and addresses his Reader.

A a 2

Again

* *Geor. ii. 497.*

† *From the Elect. of Soph.*

*Again a fierce Engagement by the Ships arose ;
You'd think that neither Weariness nor Wounds
Cou'd touch the fearless Warriors——. **

This *Figure*, when we have it in Perfection, takes off the Tedioufness of a long direct Narration ; makes the *Reader* attentive, as if he saw the Place where the Thing was transacted ; and raises his *Passions*, as if he himself was in the Hurry and Heat of the Action.

It is of peculiar Grace and Advantage in the Description of Places : It leads the *Reader* pleasantly into them ; heighteneth his Imagination ; and, to use a bold Expression, giveth him the Delight of safe and easy Travelling in a fine Country. Sometimes for Variety's Sake, to smooth a harsh Expression, to pay Reverence to the Reader, or to avoid supposing that any thing may happen which is shocking or of dangerous Consequence, the *Author* appropriates and applies that to himself, which he designeth for the *Reader's* Warning or Instruction. So *Virgil* of the mischievous Serpent in *Calabria*.

*O ! let not Sleep my closing Eyes invade
In open Plains or in the secret Shade ;
When he renew'd in all the speckled Pride
Of pompous Youth has cast his Slough aside. †*

Change of Persons is common and very natural in eager Contests and strong *Passions* ; when Adversaries breath mutual Rage and Scorn ; or a deserted Lover inveigheth against the Perjuries, and aggravates the Barbarity of the guilty and treacherous Person.

Turnus in *Virgil* †, enraged at the malicious Harangue of *Drances*, first smartly replieth to him, and then turneth his Discourse to King *Latinus* and his Council, then attacketh *Drances* again with Variety of severe and satyrical Language.

Dido, upon notice of the Departure of *Æneas*, distracted with Rage and Despair, first furiously falleth upon him, then disdainfully turning from him, speaketh of him as an absent Person ; after exclaimeth against the Cruelty of Heaven and Earth ; then reproacheth and condemneth herself for her own Credulity and Weakness, and again with Scorn and eager Indignation turneth her Speech to *Æneas*.

False

* *Iliad* xv. 696, &c.

† *Dryd. Vir. Geor.* iii. 435, 436.

† *Æn.* xi. ver. 392, &c.

*False as thou art, and more than false, forsworn ;
 Not sprung from noble Blood, nor Goddess-born ;
 Why should I fawn ; what have I worse to fear ?
 Did he once look, or lend a list'ning Ear ;
 Sigh'd when I sob'd, or shed one kindly Tear ?
 Nor Juno views my Wrongs with equal Eyes ;
 Faithless is Earth, and faithless are the Skies !
 I saw'd the Shipwrack'd Exile on my Shore——
 With needful Food his hungry Trojans fed :
 I took the Traytor to my Throne and Bed.
 Fool that I was —— !
 But go ; thy Flight no longer I detain :
 Go, seek thy promis'd Kingdom thro' the Main ; **

What a Storm is here, and how inimitably painted !

§. 23. *Transition* is of two Sorts ;

1. The first is when a Speech is introduced abruptly without express Notice given of it. As when Milton † giveth an Account of our first Ancestors Evening Devotions.

*Both turn'd, and under open Sky ador'd
 The God that made both Sky, Air, Earth, and Heaven——
 ——Thou also mad'st the Night,
 Maker Omnipotent, and thou the Day !*

Had it been introduced in a formal Manner,

*Adam presents their joint Petitions thus ;
 O God ! thou mad'st both Sky, &c.*

it had lost all its Sprightliness and Grace. After the Greek Poet † hath finished the Narration of *Hector* putting to flight the *Grecians*, and vehemently urging his *Trojans* to pursue their Advantage ; and forbear the Spoil of the Field until they had burned the Enemies Ships, without any notice he immediately makes the *Hero* utter his own Passion in an impetuous Speech ; wherein he threateneth Disgrace and Death to any Man that should disobey his Orders, and neglect this promising Season of a compleat Victory. The Speech that breaketh from a Warrior in the Speed of his glorious Success, in the

A a 3

full

* Virg. *Æn.*

† Par. Lost, iv. 721.

† Hom. *Iliad*, xv. ver. 38, &c.

full Prospect of Revenge upon his Enemies, and the final Deliverance of his Country and Kingdoms after a long and bloody War, cometh rapid and resistless like a pointed Shot out of an Engine, and strikes the *Reader* with Surprise and Terror.

Leaving out the heavy Formality of, *He said*, and, *He replied*, is very graceful in Stories and *Dialogues*, renders the Relation clean and full, and the Repartee quick and lively.

Horace is extremely happy in this Sort of *Transfition*; as indeed he is in every Delicacy of Turn, and Beauty of Language.

2. *The second Sort of Transfition is when a Writer suddenly leaves the Subject he is upon, and passeth on to another from which it seemeth very different at first View; but hath a Relation and Connexion with it, and serveth to illustrate and enlarge it.*

Horace in the thirteenth Ode of the second Book giveth us a very lively Account of the Danger he was in of being destroyed by the Fall of a Tree, and after maketh wise and moral Remarks on the Accident. Then he fallieth out into an Account of the other World, upon which he was so near entering; and beautifully expatiateth upon the Praises of his illustrious Predecessors in *Lyric Poetry*; who were heard with Pleasure and Wonder *there*, as they used to be in this *World*. In these Cases the *Poet* doth not disappoint his *Reader* of the Instruction and Pleasure he proposeth, but multiplieth and encreaseth both; nor doth he so much take him off from the View of his Subject, as he giveth him a delightful Prospect of it every way, and in the best Light. A Guide cannot be said to mislead the Traveller, who bringeth him safely and pleasantly to his Journey's End; and only taketh him out of the common Road, to shew him a Palace or a Paradise, to entertain him with a Wonder of surprizing Curiosity.

§. 24. Sentence is an instructive or lively Remark made on something very observable and agreeably surprizing; which containeth much Sense in few Words.

It is either direct and plain; as, in all the Affairs of the World so much Reputation is really so much Power *. Or indirect and disguised; as,

—, Fool, not to think how vain,
Against th' Omnipotent to rise in Arms †!

This

* Tillotson.

† Milton's Par. Lost, vi. 135, 136.

This is a very dextrous and prevalent Way of bringing in a *Sentence*. You are entertained with a noble Reflection when you did not expect it; and pleasantly surprized and instructed without the Appearance and Formality of Art. Not to come down to useless Nicety and Distinction, a *Sentence* appeareth with most Beauty and Advantage when it is put into some of these following Forms.

1. When it is expressed in any way of *Exclamation*, but peculiarly of Wonder or Indignation; as,

How advantageous it is to pass through Adversities to the Enjoyment of Prosperity!*

How sharper than a Serpent's Tooth it is to have a thankless Child†!

2. When it is put into a moving *Exposulution*, or pressing Interrogation.

Are these our Scepters? These our due Rewards?

And is it thus that Jove his plighted Faith regards‡?

3. When the *Sentence* is delivered, and a Reason immediately added to support it. *In a Government it is much better to be unmindful of good Services than bad: For a good Man only becomes more slow, when you take no Account of him; a bad Man more daring and insolent||.*

4. When a *Sentence* is made up of a short Relation, and a clean and pertinent Remark upon it.

*Messalina desired the Name of Matrimony (with her Adulterer Silius) purely for the Greatness of the Infamy; which is the last Pleasure of profligate People**.*

And this is near akin to the *Epiphonema*, of which we shall presently speak two or three Words.

Sentences must not stand aukward and bulky out of the Discourse, but be neatly interwoven and wrought into it.

They must be unaffected and significant; and such as the Subject easily suggests to a thoughtful and distinguishing Man.

Sentences are the Ornaments and *Lights* of a Discourse; and therefore as *Lights* and *Shades* are in a good *Picture*, so ought *Sentences* to be so exactly and judiciously mixt with the other Parts of the Discourse, that all together may make up one uniform *Beauty*, one regular and consummate *Piece*.

A 4

§. 25.

* Pliny *Panegy.* p. 135. *Edit.* Lipsii 1652.

† Shakespear.

‡ Dryd. *Virg. Æn.* i.

|| Sallust, *Bel. Jugurth.* p. 61.

** Tacit. *Annal.* 11. c. 9. p. 250.

§. 25. *Epiphonema* is an Acclamation, containing a lively Remark placed at the End of a Discourse or Narration. So *Milton*, on the Obstinacy of the Rebel *Angels*, who were so infatuated that they would not submit, though they knew *Almighty Power* and *Majesty* came armed against them.

In heavenly Minds can such Perverseness dwell!

This Figure closeth a Narration in a very advantageous and taking Manner, deeply impresses the Thing related upon the Memory of the *Reader*; and leaveth him in a good Humour, well satisfied and pleased with the Sense and Sagacity of his *Author*.

O F

D R A W I N G.

THOUGH some may look upon Drawing as one of those Accomplishments that are rather ornamental than useful, yet so elegant and agreeable an Amusement for leisure Hours, as the Art of Drawing affordeth, should by no means be neglected in the Education of Youth ; especially where any Genius or Inclination that Way is discovered in the Pupil. And I am far from being of Opinion that it is merely ornamental ; for besides the great Use it is of to Painters, Engravers, Architects, Engineers, Gardeners, Cabinet-makers, Carvers, Embroiderers, Statuaries, Tapestry-Weavers, and many others concerned in Designing ; how very useful and agreeable must it be to any one to be able on the Spot to take the Sketch of a fine Building, or a beautiful Prospect ; of any curious Piece of Art, or uncommon Appearance in Nature ! I shall therefore think a small Portion of my Time extremely well employed in giving you some short Rules for the Attainment of so much of this Art, as is proper for a Gentleman, or a Man of common Business ; and in laying before you some few Examples for your Entertainment and Improvement therein, so far as is necessary for one who doth not intend to make the Art of Drawing his Employment.

L E S S O N I.

Of the proper Materials, and the Manner of using them.

THE first Thing necessary is to furnish yourself with proper Materials, such as black Lead Pencils, Crayons of black, white, or red Chalk, Crow-quill Pens, a Rule and Compasses, Camel's-hair Pencils, and *Indian Ink*. Accustom yourself to hold your Pencil farther from the Point than you do

do a Pen in Writing; which will give you a better Command of it, and contribute to render your Strokes more free and bold. The Use of your Pencil is to draw the first Sketches or Out-lines of your Piece, as any Stroke or Line that is amiss may in this be more easily rubbed out than in any other thing; and when you have made your Sketch as correct as you can with the Pencil, you may then draw carefully the best Out-line you have got, with your Crow-quill Pen and * Ink; after which you may discharge the Pencil-Lines by rubbing the Piece gently with the Crumb of stale Bread. Having thus got your Out-line clear, your next Work is to shade your Piece properly (for which I shall give you more particular Directions in another Lesson) either by drawing fine Strokes with your Pen where it requireth to be shaded, or by washing it with your Hair Pencil and the *Indian Ink*. As to your Rule and Compasses, they are never, or very rarely, to be used, except in measuring the Proportions of your Figures after you have drawn them, to prove whether they are right or not; or in Houses, Fortifications, and other Pieces of Architecture. See the Proportions of a Human Body, Lesson VII.

LESSON II.

Of drawing Lines, Squares, Circles, and other regular and irregular Figures,

HAVING got all these Implements in readiness, your first Practice must be to draw strait and curve Lines, with Ease and Freedom upwards, downwards, sideways to the Right or Left, or in any Direction whatsoever. You must also learn to draw by Command of Hand Squares, Circles, Ovals, and other Geometrical Figures; for as the Alphabet, or a Knowledge of the Letters, is an Introduction to Grammar; so is Geometry to Drawing. The Practice of drawing these simple Figures, until you are Master of them, will enable you to imitate, with greater Ease and Accuracy, many things both in Nature and Art. And here it will be proper that you take

* The Ink made use of for this Purpose must not be common, but *Indian Ink*: which is much softer than the other, and doth not *run*: by mixing it with Water it may be made of any Degree of Strength, and used in a Pen like common Ink.

take one Piece of Advice, and that is, never to be in a Hurry. When we walk slowly, we walk securely; but if we run, we are in Danger of stumbling or falling. Be sure therefore to make yourself perfectly Master of one Figure before you proceed to another; the Advantage, and even Necessity of this, will appear as you proceed. If you turn to the Plate which corresponds with this Lesson, you will find many Examples, all which I would have you imitate with great Care; for it is Practice more than Precepts that must teach you the Art of Drawing; and from Time to Time I will direct you. Two Observations more may be proper with regard to Drawing: One is, that the Pupil accustom himself to draw all his Figures very large, which is the only Way of acquiring a free bold Manner of Designing; the other is, that he practise Drawing until he hath gained a tolerable Mastery of his Pencil, before he attempteth to shadow any Figure or Object of any Kind whatever.

L E S S O N I I I .

Of Light and Shade.

AFTER you have made yourself in some Measure perfect in drawing Out-lines, your next Endeavour must be to shade them proper. It is this which gives the Appearance of Substance, Shape, Distance, and Distinction, to whatever Bodies you endeavour to represent, whether animate or inanimate. Your best Rule for doing this, is to consider from what Point, and in what Direction the Light falleth upon the Objects which you are delineating, and let all your Lights and Shades be placed according to that Direction throughout the whole Work. That Part of the Object must be lightest, which hath the Light most directly opposite to it; if the Light falleth Sideways on your Picture, you must make that Side which is opposite to it lightest, and that Side which is farthest from it darkest. If you are drawing the Figure of a Man, and the Light be placed above the Head, then the Top of the Head must be made lightest, the Shoulders next lightest, and the lower Parts darker by Degrees. That Part of the Object, whether in naked Figures, or Drapery, or Buildings, that standeth farthest out, must be made the lightest, because it cometh nearest to the Light; and the Light loseth so much of its

its Brightness, by how much any Part of the Body bends inward, because those Parts that stick out, hinder the Lustre and full Brightness of the Light from striking on those Parts that fall in. *Titian* used to say, that he knew no better Rule for the Distribution of Lights and Shadows, than his Observations drawn from a Bunch of Grapes. Sattins and Silks, and all other shining Stuffs have certain glancing Reflections, exceeding bright, where the Light falls strongest. The like is seen in Armour, Brass-pots, or any other glittering Metal, where you see a sudden Brightness in the Middle, or Center of the Light, which discovers the shining Nature of such Things. Observe also, that a strong Light requires a strong Shade, a fainter Light a fainter Shade; and that an equal Balance be preserved throughout the Piece between the Lights and Shades. Those Parts which must appear round, require but one Stroke in shading, and that sometimes but very faint; such Parts as should appear deep or hollow, require two Strokes across each other, or sometimes three, which is sufficient for the deepest Shade. Take Care also to make your Out-lines faint and small in such Parts as receive the Light; but where the Shades fall, your Out-line must be strong and bold. Begin your Shadings from the Top, and proceed downwards, and use your utmost Endeavours both by Practice and Observation to learn how to vary the Shadings properly, for in this consists a great deal of the Beauty and Elegance of Drawing. Another Thing to be observed is, that as the human Sight is weakened by Distances, so Objects must seem more or less confused or clear according to the Places they hold in the Piece: Those that are very distant, weak, faint, and confused: those that are near and on the foremost Ground, clear, strong, and accurately finished.

LESSON IV.

Of drawing Flowers, Fruits, Birds, Beasts, &c.

I Would have you proceed now to make some Attempts at drawing Flowers, Fruits, Birds, Beasts, and the like; not only as it will be a more pleasing Employment; but as I think it an easier Task than the drawing of Hands and Feet, and other Parts of the human Body, which require not only more Care, but greater Exactness and nicer Judgment. I have

have very few Rules or Instructions to give you upon this Head; the best Thing you can do is to furnish yourself with good Prints or Drawings by way of Examples, and with great Care and Exactness to copy them, a few such are here laid before you by way of Specimen, which you will do well to bestow some Study and Pains upon before you proceed any farther. If it is the Figure of a Beast, begin with the Forehead, and draw the Nose, the upper and under Jaw, and stop at the Throat. Then go to the Top of the Head and form the Ears, Neck, Back, and continue the Line till you have given the full Shape of the Buttock. Then form the Breast, and mark out the Legs and Feet, and all the smaller Parts. And last of all finish it with the proper Shadows. It is not amiss by way of Ornament to give a small Sketch of Landskip, and let it be suitable and natural to the Place or Country of the Beast you draw. Much the same may be said with regard to Birds.

L E S S O N V.

Of drawing Eyes, Ears, Legs, Arms, Hands, Feet, &c.

AS to the drawing of Eyes and Ears, Legs and Arms, you will have very little more to do than to copy carefully the Examples which are given in these *Plates*. But the Actions and Postures of the Hands are so many and various, that no certain Rules can be given for drawing them, that will universally hold good. Yet as the Hands and Feet are difficult Members to draw, it is very necessary, and well worth while, to bestow some Time and Pains about them, carefully imitating their various Postures and Actions, so as not only to avoid all Lameness and Imperfection, but also to give them Life and Spirit. To arrive at this, great Care, Study, and Practice are requisite; particularly in imitating the best Prints or Drawings you can get of Hands and Feet, (some pretty good Examples of which you have at the End of these Lessons in *Plate 4, 5 and 6*;) for as to the mechanical Rules of drawing them by Lines and Measures, they are not only perplext and difficult, but also contrary to the Practice of the best Masters. One general Rule however may be given (which is universally to be observed in all Subjects) and that is, not to finish perfectly at first any single Part, but to sketch

sketch out faintly and with light Strokes of the Pencil, the Shape and Proportion of the whole Hand, with the Action and Turn of it ; and after considering carefully whether this first Sketch be perfect, and altering it where-ever it is amiss, you may then proceed to the bending of the Joints, the Knuckles, the Veins, and other small Particulars, which, when you have got the whole Shape and Proportion of the Hand or Foot, will not only be more easily, but also more perfectly designed.

LESSON VI.

Of drawing Faces.

THE Head is usually divided into four equal Parts. 1. From the Crown of the Head to the Top of the Forehead. 2. From the Top of the Forehead to the Eyebrows. 3. From the Eyebrows to the Bottom of the Nose. 4. From thence to the Bottom of the Chin. But this Proportion is not constant ; those Features in different Men being often very different as to Length and Shape. In a well-proportioned Face, however, they are nearly right. To direct you therefore in forming a perfect Face, your first Business is to draw a compleat Oval, in the Middle of which, from the Top to the Bottom, draw a perpendicular Line. Thro' the Center or Middle of this Line draw a Diameter Line, directly across from one Side to the other of your Oval. On these two Lines all the Features of your Face are to be placed as follows. Divide your perpendicular Line into four equal Parts : the first must be allotted to the Hair of the Head, the second is from the Top of the Forehead to the Top of the Nose between the Eyebrows ; the third is from thence to the Bottom of the Nose, and the fourth includes the Lips and Chin. Your diameter Line, or the Breadth of the Face, is always supposed to be the Length of five Eyes, you must therefore divide it into five equal Parts, and place the Eyes upon it so as to leave exactly the Length of one Eye betwixt them. This is to be understood only of a full front Face ; for if it turns to either Side, then the Distances are to be lessened on that Side which turns from you, less or more in Proportion to its Turning. The Top of the Ear is to rise parallel to the Eyebrows, at the End of the Diameter Line ; and the Bottom

tom of it must be equal to the Bottom of the Nose. The Nostrils ought not to come out farther than the Corner of the Eye in any Face, and the Middle of the Mouth must always be placed upon the perpendicular Line.

There is an ingenious Device which perhaps may somewhat assist you in forming the Face according to its different Turnings, and in placing the Features properly thereon. Procure a Piece of Box or other smooth even-coloured Wood, and get it turned in the Shape of an Egg, which is pretty nearly the Shape of the human Head. Draw a Line upon it from Point to Point longways, as you see in *Fig. 1. Plate the 7th.* Divide this Line into two equal Parts, and draw another thro' that Point, directly across it at right Angles, as you see in *Fig. 2.* The Features being drawn on these two Lines according to the Rules given you above, will produce a fore-right Face, as you see in *Fig. 3.* Turn the Oval a small Matter from the left Hand to the right, and the Perpendicular will appear bent like a Bow or Arch, as you see in *Fig. 4.* upon which the particular Features are to be drawn as in *Fig. 5.* always observing in what manner the Nose projects beyond the round of the Oval. The same must be observed if you turn the Oval from the right to the left, as in *Fig. 6.* If you incline the Oval downwards and to the right, the cross Lines will appear as in *Fig. 7,* and the Features drawn on them as in *Fig. 8.* If you turn upwards reclining to the left, the Lines of the Cross will appear as in *Fig. 9,* and a Face drawn on them, as in *Fig. 10.* A great Variety of Faces may be shewn on this Oval, according as you incline, recline, or turn it more or less: and a Side-Face may be drawn by means of a Perpendicular, as in *Fig. 11,* on which the Forehead, Nose, Mouth, and Chin are to be described, as you see in *Fig. 12.*

These Rules being thoroughly understood, and imprinted in your Mind by frequent Practice, I doubt not but you will be able in a little Time to draw Faces from your own Fancy and Invention. And you will be better grounded in the Art than those who merely draw from Prints or Pictures, without understanding any thing of the Rules. But after this, I would have you carefully study and copy after the best Drawings or Pictures you can procure. In the mean time, those that are here before you are well worthy of your best Attention, and most careful Imitation.

LESSON VII.

Of drawing Human Figures.

IF you are tolerably perfect in drawing Hands, Feet, Heads, and Faces, you may now attempt to draw the human Figure at length. In order to which, first form your Oval for the Head, then draw a perpendicular Line from the Bottom of the Head six times its Length; (for the Length of the Head is one seventh Part of the Length of the Figure.)

The best-proportioned Figures of the Ancients are 7 Heads $\frac{1}{4}$ in Height. If therefore your Figure stands upright, draw a perpendicular Line from the Top of the Head to the Heel, which you must divide into two equal Parts. The Bottom of the Belly is exactly the Center. Divide the lower Part into two equal Parts again, the Middle of which is the Middle of the Knee. For the upper Part of your Figure you must vary the Method. Take off with Compasses the Length of the Face (which is 3 Parts in 4 of the Length of the Head) from the Throat-pit to the Pit of the Stomach is one Face, from thence to the Navel is another, and from thence to the lower Rim of the Belly is a third: as you see in the Example Plate the 9th, which Line must be divided into seven equal Parts, as you see in the said Figure. Against the End of the first Division place the Breasts, the 2d comes down to the Navel, the 3d to the Privities, the 4th to the Middle of the Thigh, the 5th to the lower Part of the Knee, the 6th to the lower Part of the Calf, and the 7th to the Bottom of the Heel, the Heel of the bearing Leg being always exactly under the Pit of the Throat. But as the Essence of all Drawing consists in making at first a good Sketch, you must in this Particular be very careful and accurate; draw no one Part perfect or exact, till you see whether the whole Draught be good, and when you have altered that to your Mind, you may then finish one Part after another, as curiously as you can.

There are some, who, having a Statue to copy, begin with the Head, which they finish, and then proceed in the same manner to the other Parts of the Body, finishing as they go; but this Method generally succeeds ill, for if they make the Head in the least too big, or too little, the Consequence is a Disproportion between all the Parts, occasioned by their not having sketched the whole proportionably at first. Remem-

ber therefore, in whatever you intend to draw, first to sketch its several Parts, measuring the Distances and Proportions between each with your Finger or Pencil, without using the Compasses; and then judge of them by your Eye, which by Degrees will be able to judge of Truth and Proportion, and will become your best and principal Guide. And here let me observe to you, as a general Rule, always to begin with the right Side of the Piece you are copying; for by that means you will always have what you have done before your Eyes; and the rest will follow more naturally, and with greater Ease: whereas if you begin with the left Side, your Hand and Arm will cover what you do first, and deprive you of the Sight of it, by which means you will not be able to proceed with so much Ease, Pleasure, or Certainty.

As to the Order and Manner of your proceeding in drawing the human Body, you must first sketch the Head, then the Shoulders in their exact Breadth; then draw the Trunk of the Body, beginning with the Arm-pits, (leaving the Arms till afterwards) and so draw down to the Hips on both Sides, and before you observe the exact Breadth of the Waist. When you have done this, then draw that Leg which the Body stands upon, and afterwards the other which stands loose, then draw the Arms, and last of all the Hands.

Take Notice also of the Bowings and Bendings that are in the Body, making the Part which is opposite to that which bends, correspond to it in bending with it. For instance, if one Side of the Body bend in, the other must stand out answerable to it. If the Back bend in, the Belly must stick out; if the Knee bend out, the Ham must fall in; and so of any other Joint in the Body. Finally, endeavour to form all the Parts of your Figure with Truth, and in just Proportion. Not one Arm, or one Leg bigger or less than the other; not broad *Herculean* Shoulders, with a thin and slender Waist; nor raw and bony Arms, with thick and gouty Legs: but let there be a kind of harmonious Agreement amongst the Members, and a beautiful Symmetry throughout the whole Figure.

I will conclude this Lesson by giving you from *Fresnoy*,

The Measures of a human Body.

The Ancients have commonly allowed eight Heads to their Figures; tho' some of them have but seven. But we ordinarily divide the Figures into ten Faces; that is to say, from the Crown of the Head to the Sole of the Foot in the following manner.

From the Crown of the Head to the Forehead, is the third Part of a Face.

The Face begins at the Root of the lowest Hairs which are upon the Forehead, and ends at the Bottom of the Chin.

The Face is divided into three proportionable Parts; the first contains the Forehead, the second the Nose, and the third the Mouth and Chin.

From the Chin to the Pit betwixt the Collar Bones, are two Lengths of a Nose.

From the Pit betwixt the Collar-Bones to the Bottom of the Breast, one Face.

From the Bottom of the Breast to the Navel, one Face.

From the Navel to the Genitors, one Face.

From the Genitors to the upper Part of the Knees, two Faces.

The Knee contains half a Face.

From the lower Part of the Knee to the Ankle, two Faces.

From the Ankle to the Sole of the Foot, half a Face.

A Man, when his Arms are stretched out, is, from the longest Finger of his right Hand, to the longest of his left, as broad as he is long.

From one Side of the Breast to the other, two Faces.

The Bone of the Arm called *Humerus*, is the Length of two Faces, from the Shoulder to the Elbow.

From the End of the Elbow to the Root of the little Finger, the Bone called *Cubitus*, with Part of the Hand, contains two Faces.

From the Box of the Shoulder Blade, to the Pit betwixt the Collar-Bones, one Face.

If you would be satisfied in the Measures of Breadth from the Extremity of one Finger to the other; so that this Breadth should be equal to the Length of the Body, you must observe that the Boxes of the Elbows, with the *Humerus*, and of the *Humerus* with the Shoulder-Blade, bear the Proportion of half a Face, when the Arms are stretched out.

The Sole of the Foot is the sixth Part of the Figure.

The Hand is the Length of a Face.

The Thumb contains a Nose.

The Inside of the Arm, from the Place where the Muscle disappears, which makes the Breast, called the pectoral Muscle, to the Middle of the Arm, four Noses.

From the Middle of the Arm to the Beginning of the Hand, five Noses.

The longest Toe is a Nose long.

The two utmost Parts of the Teats, and the Pit betwixt the Collar-Bones of a Woman, make an equilateral Triangle.

For the Breadth of the Limbs, no precise Measures can be given; because the Measures themselves are changeable according to the Quality of the Persons; and according to the Movement of the Muscles.

L E S S O N VIII.

Of Drapery.

IN the Art of cloathing your Figures, or casting the Drapery properly and elegantly upon them, many Things are to be observed. 1. The Eye must never be in doubt of its Object, but the Shape and Proportion of the Part or Limb which the Drapery is supposed to cover, must appear; at least so far as Art and Probability will permit; and this is so material a Consideration, that many Artists draw first the naked Figure, and afterwards put the Draperies upon it. 2. The Drapery must not fit too close to the Parts of the Body; but let it seem to flow round, and as it were embrace them; yet so as that the Figure may be easy, and have a free Motion. 3. The Draperies, which cover those Parts that are exposed to great Light, must not be so deeply shaded as to seem to pierce them; nor should those Members be crossed by Folds that are too strong; lest, by the too great Darknes of their Shades, the Members look as if they were broken. 4. The great Folds must be drawn first, and then stroked into lesser ones; and great Care must be taken that they do not cross one another improperly. 5. Folds in general should be large, and as few as possible. However they must be greater or less according to the Quantity and Quality of the Stuffs of which the Drapery is supposed to be made. The Quality of the Persons is also to be considered in the Drapery. If they are Magistrates, their Draperies ought to be large and ample; if Country Clowns or Slaves, they ought to be coarse and short; if Ladies or Nymphs, light and soft. 6. Suit the Garments to the Body, and make them bend with it, according as it stands in or out, strait or crooked; or as it bends one Way or another; and the closer the Garment fits to the Body, the narrower and smaller must be the Folds. 7. Folds well-imagined give much Spirit to any kind of Action; because their Motion implies a Motion in the acting Member, which seems to draw them

them forcibly, and makes them more or less stirring as the Action is more or less violent. 8. An artful Complication of Folds in a circular Manner, greatly helps the Effect of Fore-shortenings. 9. All Folds consist of two Shades and no more; which you may turn with the Garment at Pleasure, shadowing the inner Side deeper, and the outer more faintly. 10. The Shades in Silk and fine Linen are very thick and small, requiring little Folds and a light Shadow. 11. Observe the Motion of the Air or Wind, in order to draw the loose Apparel all flying one Way; and draw that Part of the Garment that adheres closest to the Body, before you draw the looser Part that flies off from it; lest by drawing the loose Part of the Garment first, you should mistake the Position of your Figure, and place it awry. 12. Rich Ornaments, when judiciously and sparingly used, may sometimes contribute to the Beauty of Draperies. But such Ornaments are far below the Dignity of Angels or heavenly Figures; the Grandeur of whose Draperies ought rather to consist in the Boldness and Nobleness of the Folds, than in the Quality of the Stuff, or the Glitter of Ornaments. 13. Light and flying Draperies are proper only to Figures in great Motion, or in the Wind; but when in a calm Place, and free from violent Action, their Draperies should be large and flowing; that by their Contrast, and the Fall of the Folds, they may appear with Grace and Dignity. And thus much for Drapery, some few Examples of which you will find in *Plate 10*. I will now endeavour to give you a Taste of that, which, tho' it may be the most difficult, is certainly the most agreeable Part of this Study, I mean the Art of expressing the Passions.

LESSON IX.

On the Passions.

THE Passions, says Mr. *Le Brun*, are Motions of the Soul, either upon her pursuing what she judges to be for her good, or shunning what she thinks hurtful to her; and commonly, whatever causeth Emotion of Passion in the Soul, createth also some Action in the Body. It is therefore necessary for a Painter to know which are the different Actions in the Body that express the several Passions of the Soul, and how to delineate them. But first of all, it may be proper you should

should learn somewhat of the System of the Passions, and their Connexion with and Relation to each other; I will therefore give you a short moral Account of them from Mr. Watts.

“ An Object which is suited to excite the Passions, says he, must have one of these three Properties, viz. it must be either, 1. *Rare and uncommon*; or, 2. *Good and agreeable*; or, 3. *Evil and disagreeable*: Or at least we must have some such Ideas and Apprehensions of it before it can excite any Passion in us.

“ Now if we will distinguish the chief Passions of our Nature according to their Objects, and confine ourselves to the common Words and Names whereby they are usually called, we may make three Ranks of them; which, for Distinction's sake, I shall name the first, second, and third Rank. The two first are *Primitive*, the third is *Derivative*.

“ The first Rank of Passions are these three; *Admiration, Love, and Hatred*.

“ If the Object be rare or uncommon, it excite *Admiration* or *Wonder*.

“ If we look on it as good, or any way agreeable to us, it may engage our *Love*; but if it be evil or disagreeable, it moveth our *Hatred*.

“ The second Rank of chief Passions are the divers Kinds of *Love* and *Hatred*, which are also distinguished by their Objects.

“ If the Object appear valuable, it raiseth a *Love* which we call *Esteem*; if worthless, the *Hatred* is called *Contempt*.

“ If the Object appear fit to receive Good from us, it is *Love of Benevolence*, or *Good-will*: If it appear rather fit to receive Evil from us, the *Hatred* is called *Malevolence*, or *Ill-will*.

“ If the Object appear pleasing, and fit to do us good, it raises the *Love of Complacence*, or *Delight*; if it be displeasing, and unfit to do us good, it excite a *Displacence*, or *Dislike*.

“ From *Love* and *Hatred* in their different Kinds, (but chiefly from *Complacence* and *Displacence*) arise several more chief Passions, which may be called the third Rank, and which are also distinguished by their Objects.

“ Note, In this Pair of Passions, and in all the third Rank, which is chiefly derived from them, the pleasing Object is more properly called *Good*, and the displeasing Object is more

“ more properly called *Evil*, than in the Passions before mentioned.

“ If the Good be absent or unpossessed, and possible to be obtained, the Passion of Love groweth up to *Desire*; if the Evil may possibly come upon us, the Hatred expresseth itself in *Aversion*, or *Avoidance*. Though there may be also an *Aversion* to some Evil from which we are sufficiently secure.

“ If there be any Prospect of obtaining the absent Good, the Passion excited is *Hope*; but if the absent Evil be likely to come upon us, it raises the Passion of *Fear*.

“ *Fear* also ariseth from a present or expected Good in danger of being lost: And there is a *Hope* of Security from some absent threatening Evil, or of Deliverance from some Evil that is present.

“ If the Good be actually obtained, or the Evil prevented, it exciteth *Joy* and *Gladness*; if the Good be actually lost, or the Evil come upon us, it causeth *Sorrow* or *Grief*.

“ Whoever helpeth us to attain this Good, or prevents the Evil, exciteth in us *Gratitude*: Whosoever hindereth our Attainment of Good, or promotes the Evil, raiseth our *Anger*.

“ There are very few, if any, of the Passions for which we have any Name, and which are usually taken notice of in the Heart of Man, but what may be reduced to some or other of these general Heads. And though I do not pretend to lay down this Distinction and Arrangement of the *Passions of Man*, as an uncontroverted or certain Thing; yet upon the best Survey I can take of the various Workings of the Heart, as well as of the several Authors who have written on this Subject, I do not find any of them lead me into an easier or better Scheme than this.”

Thus far Mr. *Watts*: Which, as it is a concise, as well as sensible Account of the Passions, I thought it not improper to put into your Hands at this Time; for though it be not directly to the Purpose, yet it is far from being altogether foreign to it; since he who searcheth into and understands the secret Springs and Causes of the Passions, will in all Probability express them with greater Judgment and Spirit, than he who merely copies them from the external Appearance.

Mr. *Le Brun* hath been extremely happy in expressing many of the Passions, and you cannot study any thing better than the Examples which he hath left us of them; some of which are carefully copied in the Plate which corresponds to this Lesson.

son. However, I am of Opinion, with Mr. *De Piles*, that it is absurd as well as impossible to pretend to give such particular Demonstrations of them as to fix their Expression to certain Strokes, which the Painter should be obliged to make use of as essential and invariable Rules. This, says he, would be depriving the Art of that excellent Variety of Expression, which hath no other Principle than Diversity of Imagination, the Number of which is infinite. The same Passion may be finely expressed several Ways, each yielding more or less Pleasure in Proportion to the Painter's Understanding, and the Spectator's Discernment.

Though every Part of the Face contributeth toward expressing the Sentiments of the Heart, yet the Eye-brow, according to Mr. *Le Brun*, is the principal Seat of Expression, and where the Passions best make themselves known. It is certain, sayeth he, that the Pupil of the Eye, by its Fire and Motion, very well shows the Agitation of the Soul, but then it doth not express the Kind or Nature of such an Agitation; whereas the Motion of the Eye-brow differeth according as the Passions change their Nature. To express a simple Passion, the Motion is simple; to express a mixt Passion, the Motion is compound: if the Passion be gentle, the Motion is gentle; and if it be violent, the Motion is so too. We may observe farther, sayeth he, that there are two Kinds of Elevation in the Eye-brows. One, in which the Eye-brows rise up in the Middle; this Elevation expresseth agreeable Sensations; and it is to be observed that then the Mouth riseth at the Corners: Another, in which the Eye-brows rise up at the Ends, and fall in the Middle; this Motion denoteth bodily Pain, and then the Mouth falleth at the Corners. In *Laughter* all the Parts agree; for the Eye-brows, which fall toward the Middle of the Forehead, make the Nose, the Mouth, and the Eyes follow the same Motion. In *Weeping*, the Motions are compound and contrary, for the Eye-brows fall toward the Nose and over the Eyes, and the Mouth rises that way. It is to be observed also, that the Mouth is the Part of the Face which more particularly expresses the Emotions of the Heart: For when the Heart complains, the Mouth falleth at the Corners; when it is at Ease the Corners of the Mouth are elevated; and when it hath an Aversion, the Mouth shooteth forward, and riseth in the Middle.

" The Head, says Mr. *De Piles*, contributeth more to the
 " Expression of the Passions, than all the other Parts of the
 " Body put together. Those separately can only show some
 " few

“ few Passions, but the Head expresses them all. Some;
 “ however, are more peculiarly expressed by it than others;
 “ as, Humility, by hanging it down; Arrogance, by lifting
 “ it up; Languishment, by inclining it on one Side; and
 “ Obstinacy when with a stiff and resolute Air it standeth
 “ upright, fixt, and stiff between the two Shoulders. The
 “ Head also best sheweth our Supplications, Threats, Mild-
 “ nefs, Pride, Love, Hatred, Joy, and Grief. The whole
 “ Face, and every Feature contributeth something; espec-
 “ ally the Eyes, which, as *Cicero* says, are the *Windows of*
 “ *the Soul*. The Passions they more particularly discover are,
 “ Pleasure, Languishing, Scorn, Severity, Mildness, Admi-
 “ ration, and Anger; to which one might add Joy and
 “ Grief, if they did not proceed more particularly from the
 “ Eye-brows and Mouth; but when those two Passions fall
 “ in also with the Language of the Eyes, the Harmony will
 “ be wonderful. But though the Passions of the Soul are
 “ most visible in the Lines and Features of the Face, they
 “ often require the Assistance also of the other Parts of the
 “ Body. Without the Hands, for Instance, all Action is
 “ weak and imperfect; their Motions, which are almost
 “ infinite, create numberless Expressions: It is by them that
 “ we *desire, hope, promise, call, send back*; they are the Instru-
 “ ments of *Threatening, Prayer, Horror, and Praise*; by them
 “ we *reprove, condemn, refuse, admit, fear, ask*; express our
 “ *Joy and Grief, our Doubts, Regrets, Pain, and Admiration*.
 “ In a Word, it may be said, as they are the Language of
 “ the Dumb, that they contribute not a little to speak a
 “ Language common to all Nations, which is the Language
 “ of Painting. But to say how these Parts must be disposed
 “ for expressing the various Passions, is impossible; nor can
 “ any exact Rules be given for it, both because the Task
 “ would be infinite, and because every one must be guided
 “ in this by his own Genius, and the particular Turn of his
 “ own Studies.”

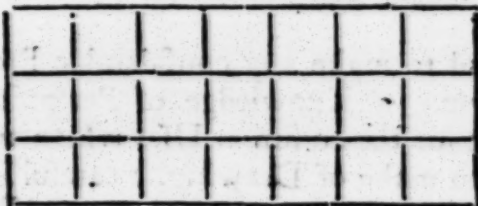
All that I have farther to add on this Lesson is to tell you,
 that the Examples of the Passions, which are here set before
 you for your Imitation, are taken from the best Masters, and
 endeavoured to be contrasted in such a Manner as to heighten
 and set off each other, and engage you more agreeably in the
 Study of them.

LESSON X.

On Drawing Landſhips, Buildings, &c.

OF all the Parts of Drawing, this is the moſt uſeful and neceſſary, as it is what every Man may have Occaſion for at one Time or another. To be able, on the Spot, as I obſerved before, to take the Sketch of a fine Building, or a beautiful Proſpect; of any curious Production of Art, or uncommon Appearance in Nature; is not only a very deſirable Accompliſhment, but a very agreeable Amuſement. Rocks, Mountains, Fields, Woods, Rivers, Cataracts, Cities, Towns, Caſtles, Houſes, Fortifications, Ruins, or whatſoever elſe may preſent itſelf to View, on our Journeys or Travels, in our own or foreign Countries, may be thus brought home, and preſerved for our future Uſe, either in Buſineſs or Converſation. On this Part therefore I would have you beſtow ſome-what more than ordinary Pains; and I have reſerved it to the laſt, that it may dwell the longeſt upon your Mind.

All Drawing conſiſts in nicely meaſuring the Diſtances of each Part of your Piece by the Eye. In order to facilitate this, you are to imagine in your own Mind that the Piece you copy is divided into Squares. As for Example: Suppoſe or imagine a perpendicular and an horizontal Line croſſing each other in the Centre of the Picture you are drawing from: Then ſuppoſe alſo two ſuch Lines croſſing your own Copy. Obſerve in the Original what Parts of the Deſign thoſe Lines interſect, and let them fall on the ſame Parts of the ſuppoſed Lines in your Copy: I ſay the ſuppoſed Lines, becauſe tho' Engravers, and others who copy with great Exactneſs, divide both the Copy and Original into many Squares, as in the Margin,



yet this is a Method I would have you endeavour to do without; as it will be apt to deceive the Learner, who will fancy himſelf a tolerable Proſicient, till he comes to draw after Nature, where theſe Helps are not to be had, when he will find himſelf miſerably defective and utterly at a Loſs.

If you are to draw a Landskip from Nature, take your Station on a rising Ground, where you will have a large Horizon; and mark your Tablet into three Divisions, downwards from the Top to the Bottom, and divide in your own Mind the Landskip you are to take, into three Divisions also. Then turn your Face directly opposite to the Midst of the Horizon, keeping your Body fixed, and draw what is directly before your Eyes, upon the middle Division of your Tablet; then turn your Head, but not your Body, to the left Hand, and delineate what you view there, joining it properly to what you had done before; lastly, do the same by what is to be seen on your right Hand, laying down every thing exactly, both with respect to Distance and Proportion.

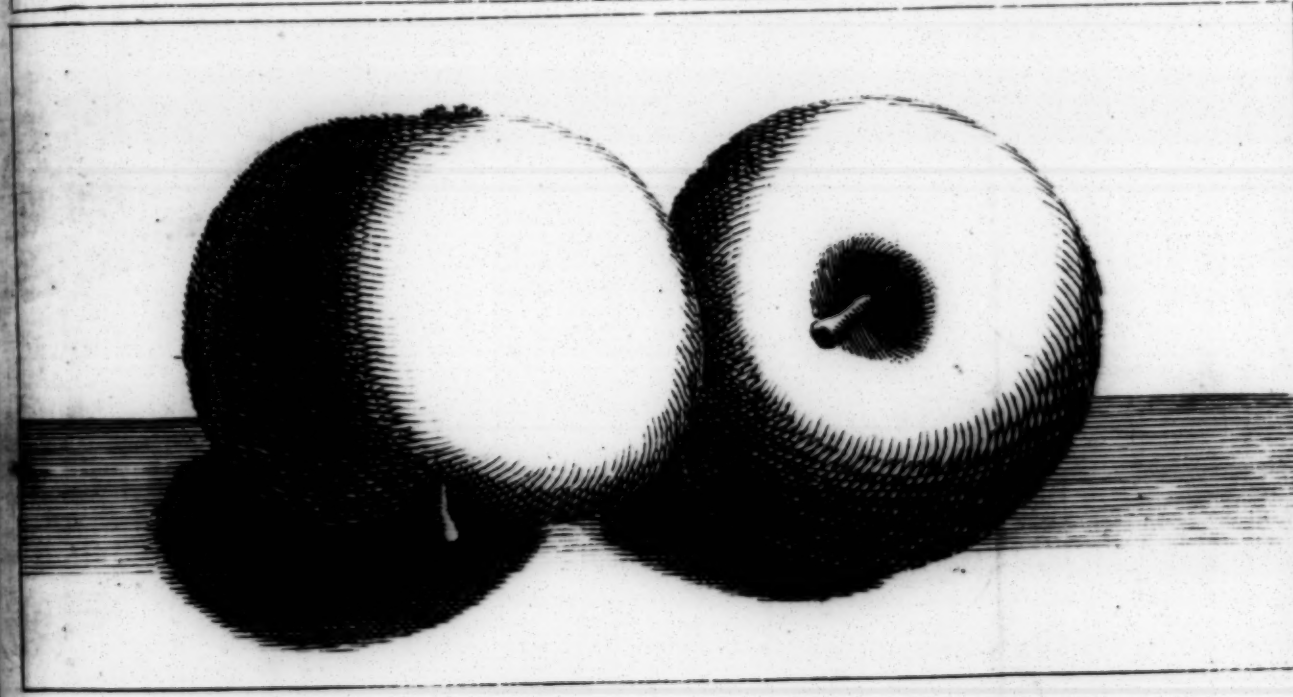
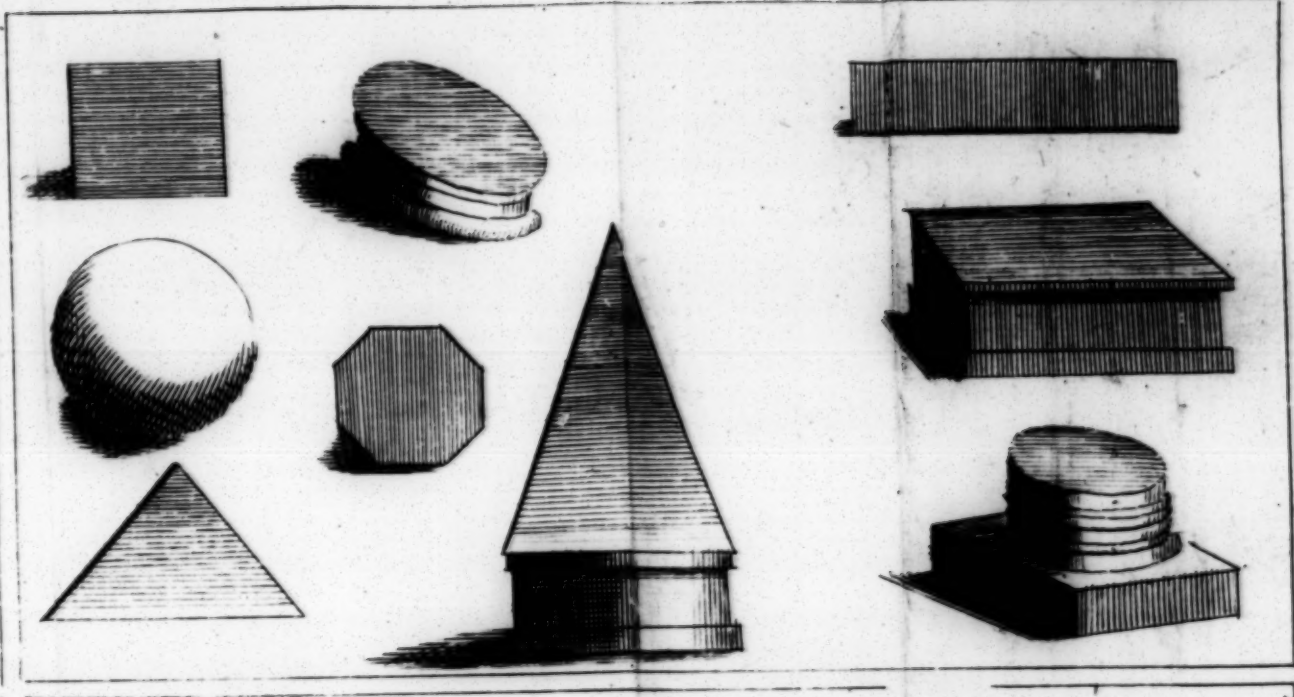
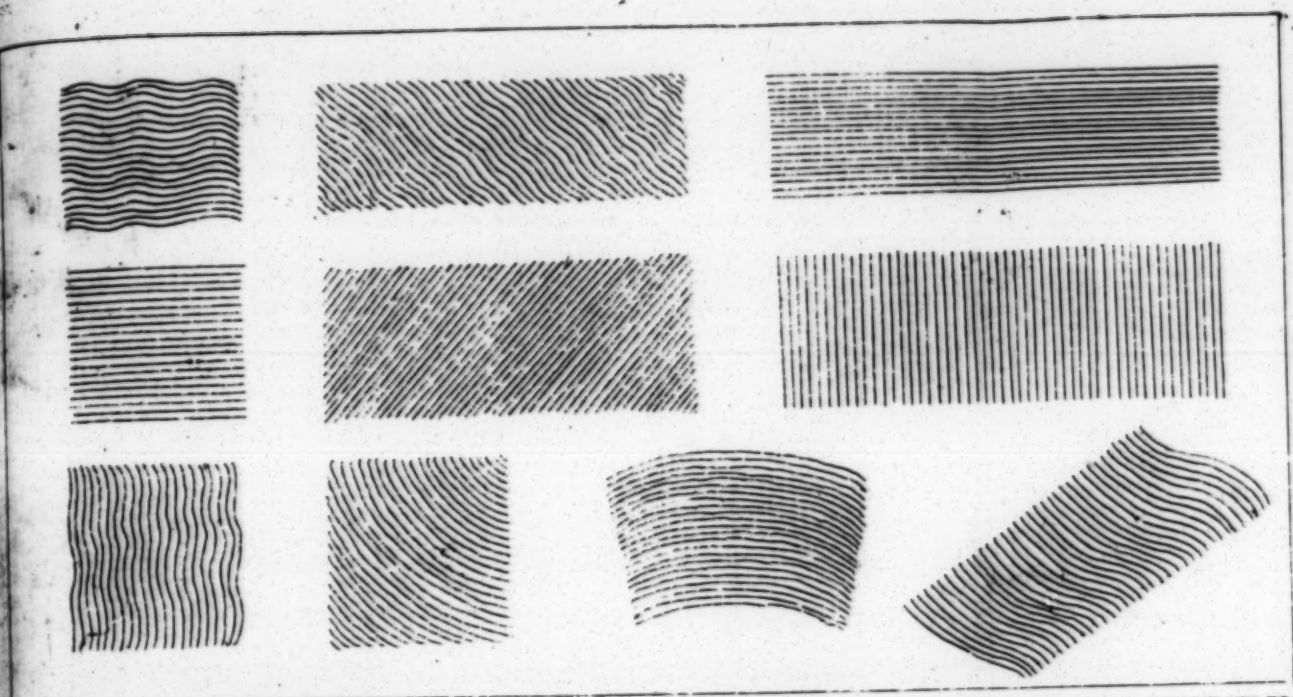
The best Artists of late, in drawing their Landskips, make them shoot away one Part lower than another. Those who make their Landskips mount up higher and higher, as if they stood at the Bottom of a Hill to take the Prospect, commit a great Error: The best Way is to get upon a rising Ground, make the nearest Objects in your Piece the highest, and those that are farther off, to shoot away lower and lower till they come almost level with the Line of the Horizon, lessening every Thing proportionably to its Distance, and observing also to make your Objects fainter and less distinct, the farther they are removed from your Eye. Make all your Lights and Shades fall one Way; and let every Thing have its proper Motion, as Trees shaken by the Wind, the small Boughs bending more, and the large ones less; Water agitated by the Wind, and dashing against Ships or Boats; or falling from a Precipice upon Rocks and Stones, and spirting up again into the Air, and sprinkling all about; Clouds also in the Air, now gathered with the Winds, now violently condensed into Hail, Rain, and the like; always remembering, that whatever Motions are caused by the Wind must all be made to move the same Way, because the Wind can blow but one Way at once.

If you intend to make any considerable Proficiency in this Part of Drawing, a Knowledge of Perspective is absolutely necessary: But for the common Uses which in all Probability you will have to make of Drawing, a careful Imitation of the Examples here laid before you, and other good Prints and Drawings which you may procure; together with frequent Trials from real Objects, such as Houses, Trees, Rocks, Ruins, and the like, will be sufficient; and in a little Time enable you to make such Imitations of natural and artificial Objects, as will fully answer all the Ends which a Gentleman can propose in learning the Art.

The END of the FIRST VOLUME.



Drawing N° 1.





Drawing. No. 2





Drawing No. 1



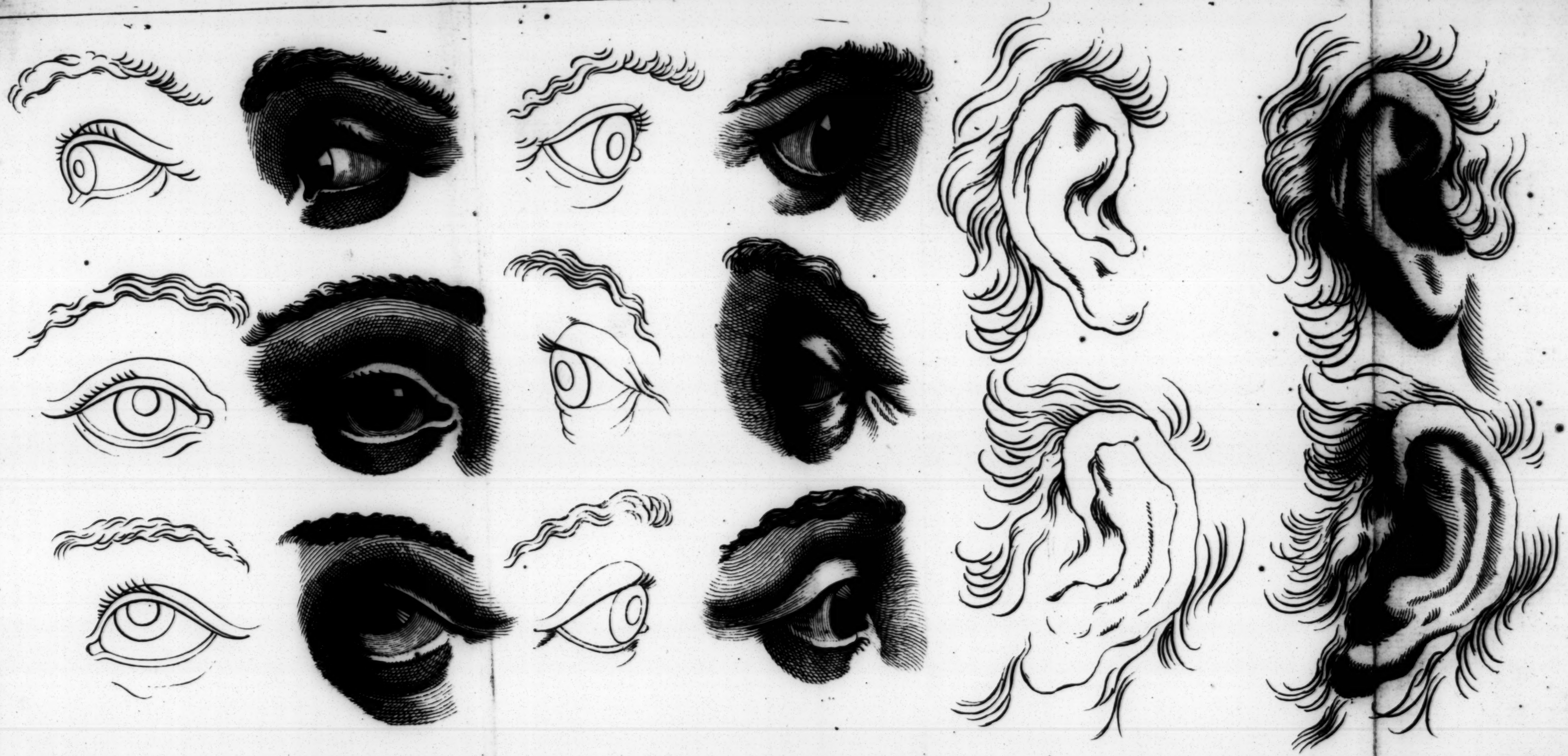


Drawing N^o 7



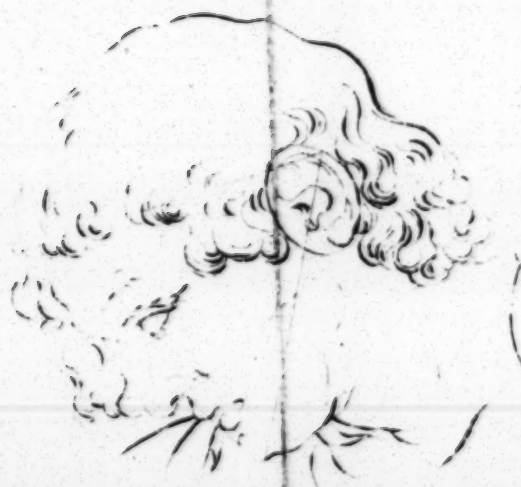
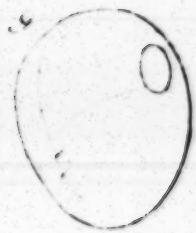
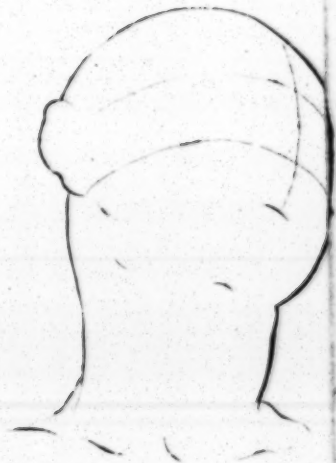
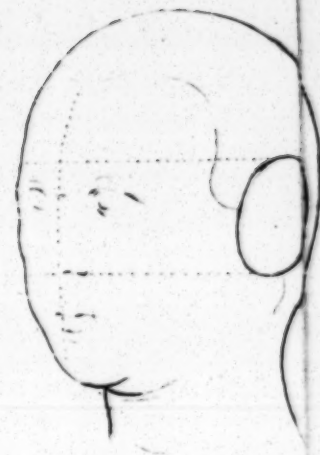
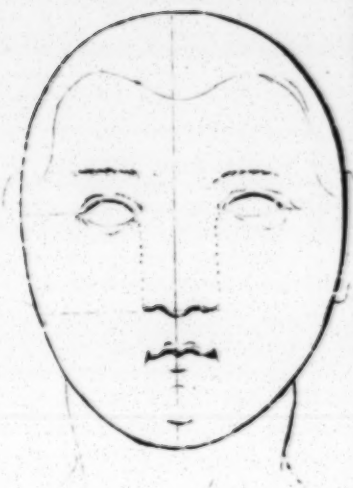
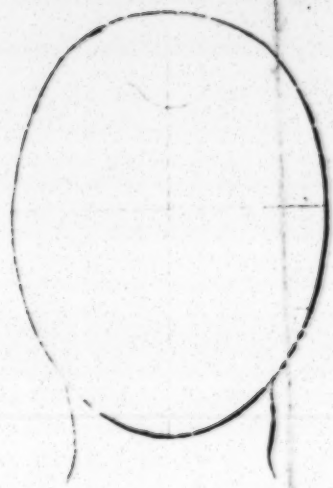
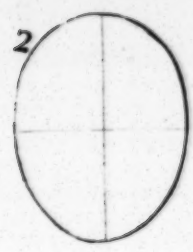
Philip Simms Sculp^r







Drawing N. 7





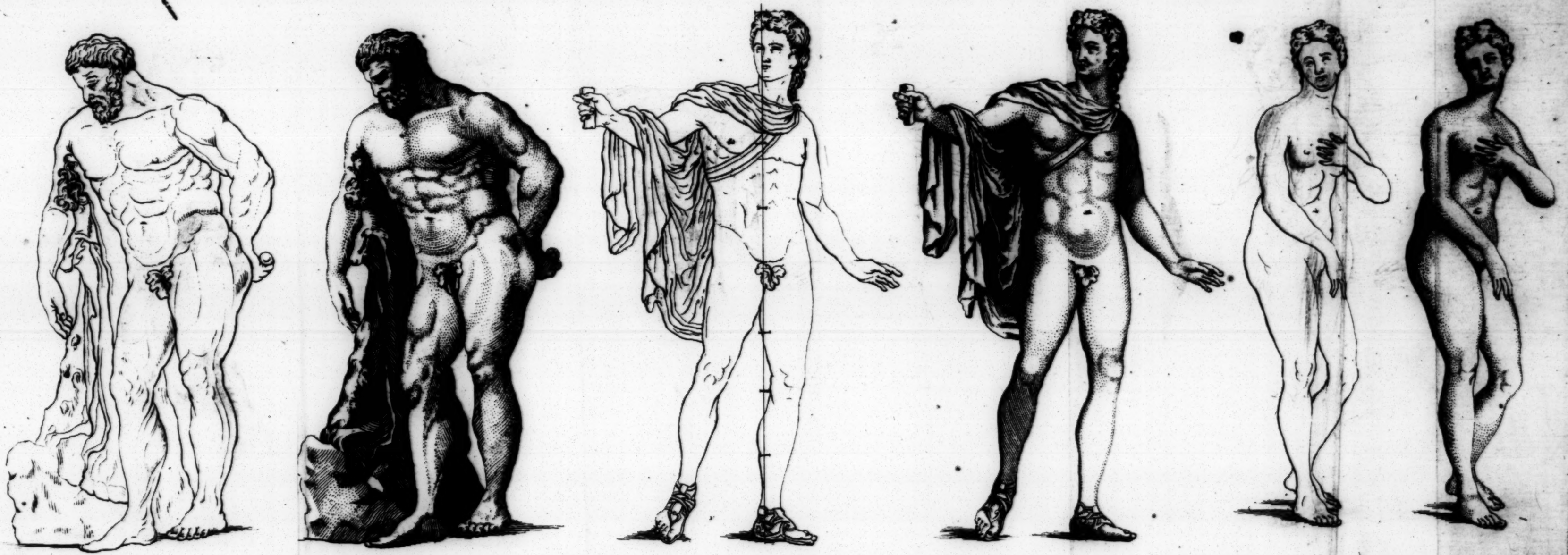
Drawing N^o 8



P. Simons Sculp^t



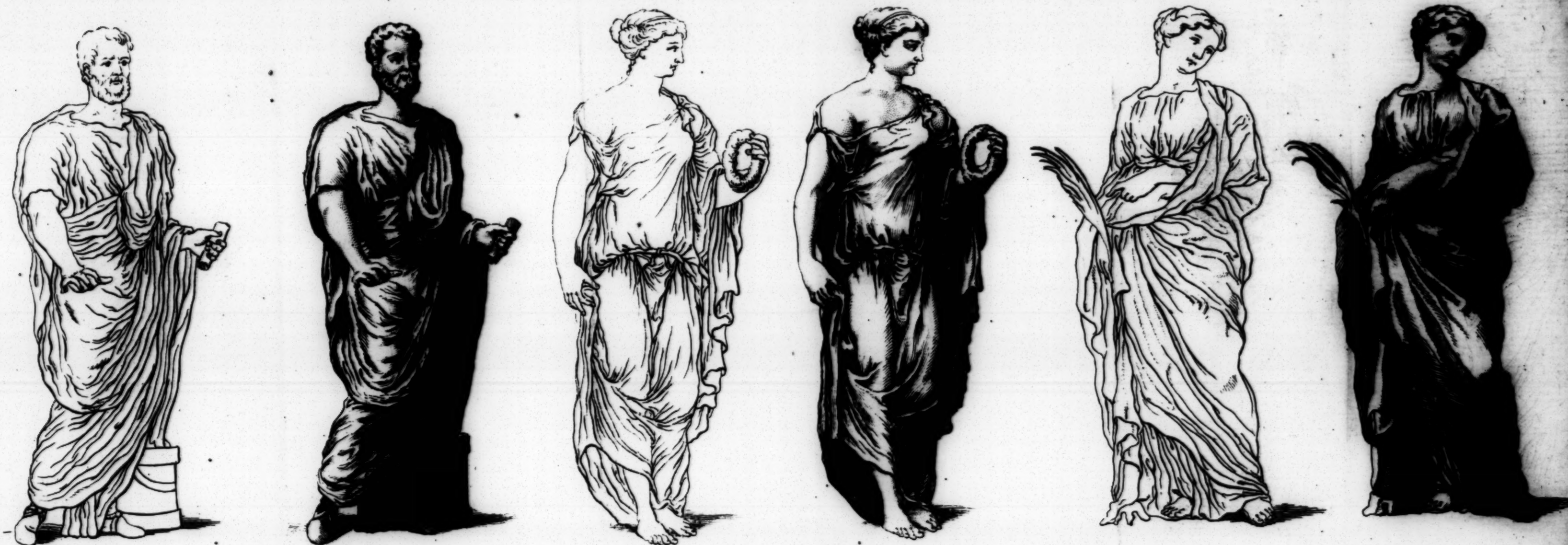
Drawing N.º 9



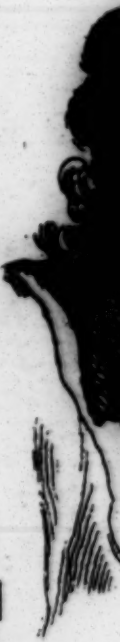
P. Simon Sculpt



Drawing No



A



Admiration



Contempt



Joy



Sadness



Love



Hatred



Rage



Calmness



Laughing



Weeping



Hope

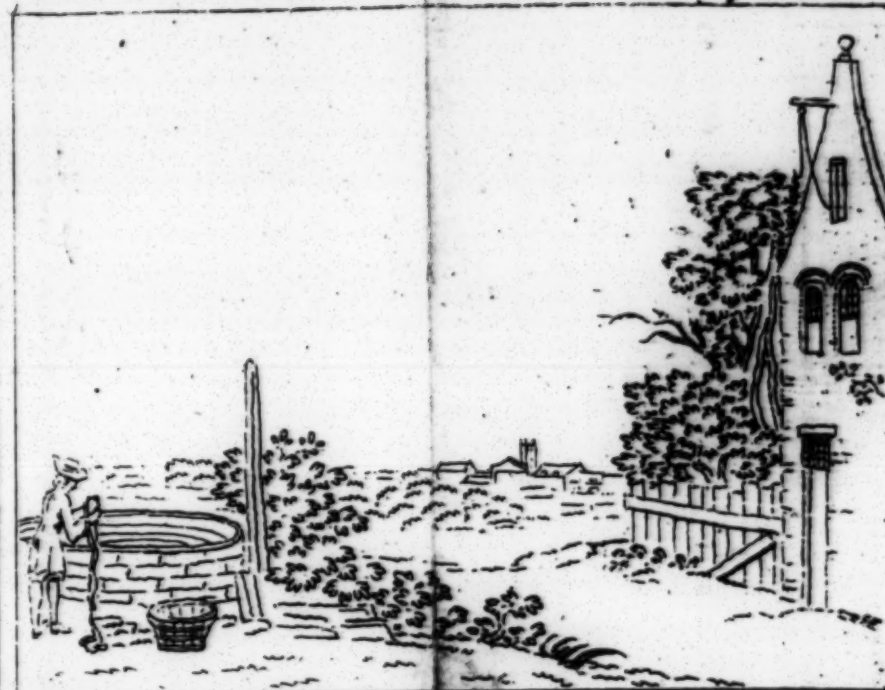
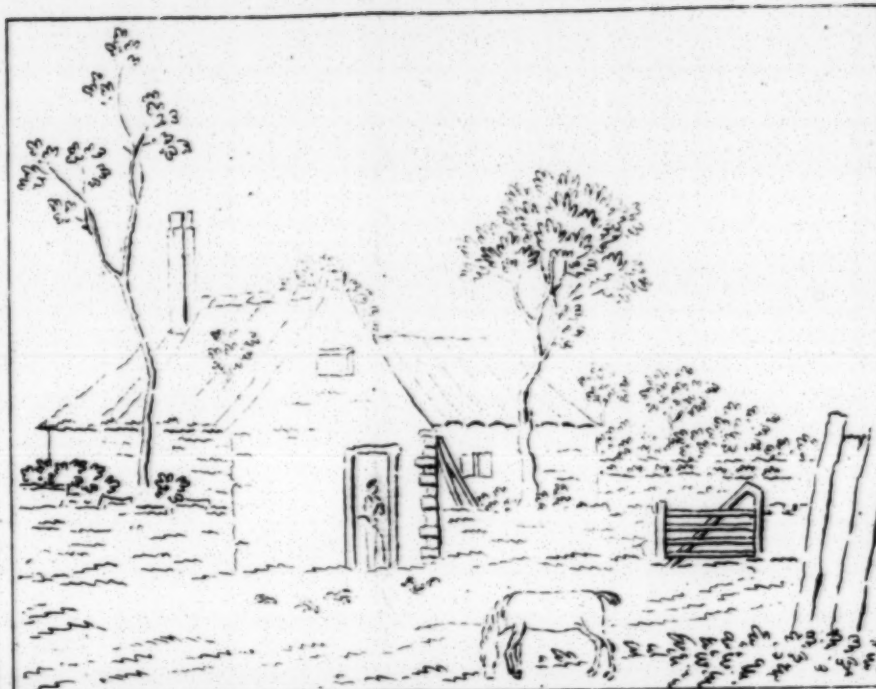


Fear



Drawing N.º 11









J. Chambers Sculp.



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